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MONTHLY



APRIL  
1945



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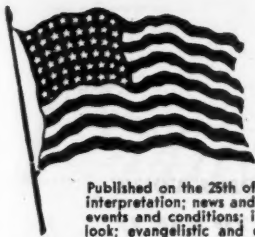
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# Moody MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelistic and evangelical; contending for the faith delivered once for all to the saints.

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April, 1945



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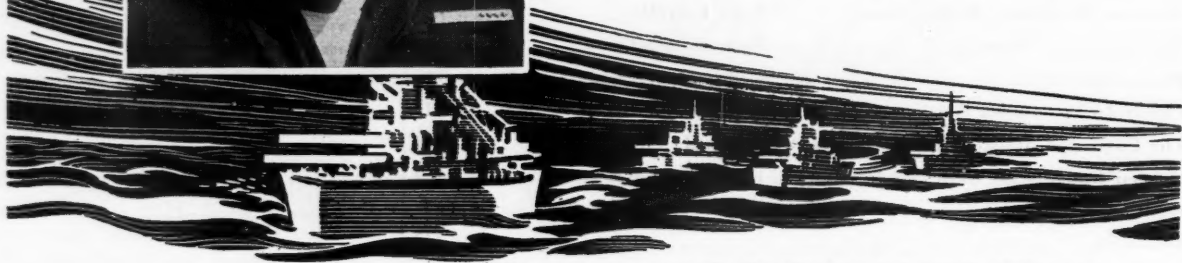
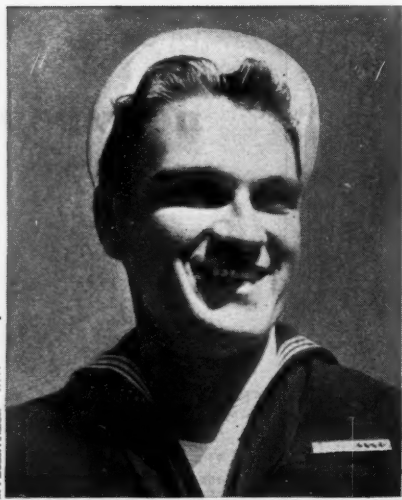
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This is one of a series of messages telling the story of the Institute ministry



# Editorial Notes . . .

"As it began to dawn"—"very early in the morning . . . at the rising of the sun"—these are some of the opening phrases used by the recorders of the resurrection story. Every day has its dawn, but there never was one like this. Each night knows its darkness, but none as thick and heavy as the night hours when a tomb held the body of our Lord and He seemed to some merely another defeated dreamer.

The darkness of night has always been a picture of evil and its consequences. Who in this world made wretched by a long and bloody conflict can believe this is other than the nighttime of civilization. Thank God, the morning is coming.

You see God's reckoning differs from man's. We say, day and night. God says, night and day; "and the evening and the morning were the first day."

And so, after the ages of gloom caused by human guilt and after the rejection and crucifixion of the One who in Himself is the light of the world, the darkness was dispelled by the resurrection of our Lord and Saviour Jesus Christ.

The phrase has meaning, "as it began to dawn." It had historical significance when written, and it has present and personal values to men who must grope in the darkness of such an hour.

What a glorious morning that was! The watchers beside the tomb saw the blackness of night and then the changing grays of a rapid eastern dawn, and they left that scene with daybreak in their hearts. "He is not here: for he is risen, as he said" (Matt. 28:6).

V

In the title of this editorial, we are not suggesting applause, but a lift.

One of the problems the missionaries face constantly is that of the proper tools with which to do their work. It looks as if war has brought to some missionary districts the opportunity of acquiring some brand new implements at less than bargain prices. We refer to the hundreds of millions of dollars worth of radio and other kinds of electrical equipment, jeeps, boats, moving picture projectors, planes, etc., scattered all over the world by our nation at war.

The cost of shipping makes returning this material to the home base at war's end prohibitive. Even if it were brought back, much of it would rust out before it could be disposed of.

Instead of placing this stuff on the market so that it would compete with equipment presently to be manufactured,

why couldn't some share of it be distributed to missionaries and mission stations, at some nominal figure?

With this in mind we have addressed a personalized letter to some fifty senators and congressmen. With some variations, this is the letter:

"There is a matter I should like to bring to your attention. In these days of dramatic issues, it might appear to be a minor thing, but it seems to me there are major implications.

"The other day in a fleeting glance at a news paragraph, I noticed that some congressman or senator said that most of the war materiel we have in England and on the Continent will be abandoned when the war ends. At once I thought of the great number of faithful missionaries whose work would receive a new impulse by the possession of some of this equipment. Probably this has particular application in the Pacific area.

"Just by way of illustration, there is the Association of Baptists for World Evangelism, which before the war was doing a fine piece of work in the Philippines. Several of its missionaries have been imprisoned. Some have died at the hands of the Japanese. Much of the mission property has been destroyed.

"How wonderful it would be if some of the equipment now in the Philippines could be made available to missionaries at very modest cost. I think of jeeps and other cars, possibly radio transmitting equipment. Of course planes would be of value, but probably not the heavy fighting planes. Perhaps in their stead some of the training planes which have been used in this country might also be made available.

"Naturally, I am not thinking of this in sectarian terms. This equipment was purchased with the tax and bond money of all the people. I know there are no Baptist jeeps or Methodist jeeps. In fairness, the materiel would have to be made available to all. This is the way democracies function.

"So many stories have come to us out of the war of the contribution to our victory made by Christian natives on many of the South Pacific islands that it should be easy to convince anyone of the value of missions. The missionaries in war areas have taken an awful beating. Certainly it would seem both kind and wise on the part of the government to sell this stuff to them at a low figure rather than to stand the cost of transporting it home for it then to rust and corrode, or merely to abandon it on the field.

"There is nothing of selfish interest in this letter. My organization does not operate as a missionary society. It is our privilege to furnish free training to hundreds of missionary students annually, so you can be sure of our permanent interest in their welfare and usefulness.

"While this is an entirely personal letter, I am writing in similar vein to other legislators of the group I had the privilege of meeting at breakfast the morning Lt. Gen. Sir William Dobbie was the speaker.

"Trusting you may be able to give the missionaries a helping hand along the line of the suggestion in this letter, and with every assurance of my respectful best wishes, I am

"Sincerely yours."

Here's where you can help. Write your own senator or congressman, and tell him why you think this should be done. Please do not scribble off a postal card. This is serious business, and should be treated thoughtfully and prayerfully.

V

And I will be quite frank, and will say that in my opinion it is not less but more emphasis upon that *eternal future* we

want. Heaven and hell are rarely talked about even in the Christian pulpit in these days. We are concerned almost entirely with the present and the now. We live in materialistic days, when nothing is deemed of value unless it can call itself practical. And the Church has caught the infection of the age, and nothing will suit us but what we call practical religion and practical preaching.

And so we banish the future and the eternal out of our speech. We go in abject terror of the charge of being "other worldly," and to purge ourselves of the charge we pour cheap scorn upon those great hymns of the Church in which the saints have sung the glories of the land that is far off. But what are we, I should like to know, if we are not "other worldly"? What are we here for, I should like to know, except to witness to that other world?

The preacher who ignores that other world and concentrates his attention on this, as if this were all, is not serving the present age; he is deceiving it, deluding it, betraying it. He is not even the "practical preacher" he prides himself on being.

There is no great picture possible, says John Ruskin, unless there be in it what

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he calls "heaven light." And there is no great life in the present and the now possible, except as a man lives it in the light of the unseen and the eternal. Moses endured as seeing Him who is invisible. Paul declared his citizenship was in heaven. John Milton lived and labored as ever "neath the Great Taskmaster's eye." Men must live their lives in the light of the eternal. They must keep the great judgment seat ever in view.

And the Church exists to witness to that eternal. The preacher's business is to remind men of the world to come. To its very core and heart the gospel is "other worldly." It takes the long view. Its emphasis is on the future. The vision it seeth is "for many days to come," and it propheseth of "times that are afar off."—J. D. Jones, in *Hope of the Gospel*.

V

This is the title of a long article on the editorial page of the *Vancouver (B.C.) Daily Province*, February 10.

### The Faith of Dobbie of Malta

from it as follows:

"He was referring, the man from Italy said, to Gen. Sir William Dobbie, who had kept the Germans and Eyeties out of Malta by faith. That's right, by faith. He hoped, the man back from Italy said, that nobody thought it was anything else kept Malta for our side after June, 1940, and on through 1941. Because if anybody did, he was all wet. Faith did it; old Dobbie's faith. All the troops in Africa knew that, and so did the fleet and the R.A.F. Even when he got there in 1942, Africa was still full of stories about old Dobbie and how his drag with Omnipotence pulled Malta through. . . .

"Forty ships would start in convoy from Gibraltar to make a try for Malta with stuff the island had to have to live and fight. And four of them would get through, the soldier said. But would that faze old Dobbie? Not a bit. He'd get the archbishop and they'd go down into the caves and explain to the peoples how it was. It might be almost enough to discourage him, Sir William would say, the way the Nazis were sinking the food Malta needed, if he did not know that it was God's will that Malta should not be conquered.

"And the next convoy that tried would maybe justify Sir William's faith and beat the submarines by the narrows off Cape Bon and make Valetta Harbor with the Maltese all out of their shelters welcoming it. Then the Eyetie planes would come over from Sicily in a swarm and bomb the bottoms out of everything right there before everybody's eyes. And Sir William would have to come up with an answer for that one fast. He'd do it, too, they tell me, the soldier said. He never failed, and neither did his faith. Fellows who hadn't had any themselves before, got it from him in Malta, and weren't a bit embarrassed to tell about it afterwards either. Just as a matter of course, the way old Dobbie would.

"Seems, if you have it, you never have

to worry about what's going to happen to you personally here below, because that doesn't matter. There's no future here. And you never have to worry about what will happen to your country or your people, because the Maker of the universe will look after them all right as long as they are being useful to Him in His long-term improvement plans. And if they stop being useful, you don't have to worry either, because what's the sense in any people being preserved if it is no longer of use to its Maker?

"He might have it wrong in parts, but that was the general idea he gathered from fellows who had seen Sir William Dobbie working it in Malta, the soldier said. Not a bad one either. Kept Malta, and the planes that saved the Mediterranean flying out of Malta when there was no other spot of hope between Gibraltar and Alexandria."

V

The first few days of fellowship with Lt. Gen. Sir William Dobbie have been most revealing. In him we see the simplicity of greatness—of those who, in character, are really great. Here is a man who has been knighted and decorated by his own king and decorated by foreign governments, and yet glories most in being known as a wholehearted follower of Christ.

And Lady Dobbie is of one mind with her stalwart husband. Both of them dread prominence more than they dreaded the bombs on Malta. Yet prominence is theirs because of their position and the resultant fame through the defense of Malta. Because of the strategic place occupied by this fortress in this war, General Dobbie is bound to go down in history as one of its pivotal characters.

Something of the national and international importance of these friends may be seen from the fact that while in Washington, Ambassador and Lady Halifax not only entertained them, but personally escorted them to lunch at the White House.

It is not betraying a secret to say that within a few hours of their "royal" entertainment, they voluntarily gathered with a little company of believers for the breaking of bread.

We urge Christians to pray that these honored visitors from Britain may be used in a marked way to bring Christ to the attention of many business and social leaders. We feel theirs is a special ministry, and we can assure you of their concern that every day may be in the Lord's hand for His own purpose and glory.

V

Smug man in a snug world has become disillusioned man in a disordered world. And all within the space of five years.

### Self-forged Fetters

Why the wide swing of the pendulum, when after all the problems are of human creation and are as old as the race? These modern defeats but increase the evidence of the need of

divine help. Man thinks too much of himself in times of security and too little of God always.

Vaperean once said, "We pass our life in forging fetters for ourselves, and in complaining of having to wear them." And that applies to nations as well. Sin is bondage, and unbelief is the beginning and substance of sin. But faith and obedience mean deliverance from this self-imposed bondage, and that also applies to nations.

V

Three anniversaries face the Moody Bible Institute next year—the twentieth anniversary of radio station WMBI, the fortieth Founder's Week Conference, and the sixtieth anniversary of the founding of the Institute.

### Next Year!

These celebrations will be launched at Founder's Week Conference, which will be held (D.V.) February 4-10, 1946.

One of the interesting conference features will be the fact that the program will be made up almost entirely of former students.

It is greatly to be hoped that the war will be over long before this event, so that out of town visitors may be entertained once again. Because of the large local constituency, Founder's Week Conference has been carried on through these war years, and it has been a great success in spite of handicaps.

The anniversary year will bring many special observances, including a nationwide chain of Bible conferences. All on our MOODY MONTHLY list will be notified of these things. If you know of Christian friends not on this list, please send us their names so that announcements may be sent to them.

And please pray regularly for the Moody Bible Institute, especially for this year of the triple anniversaries—1946.

V

Through the generosity of a friend, who prefers not to be named, the Moody Press announces a writing contest with three very substantial prizes: \$1,000 for the first prize; \$750, the second; \$250, the third. These prizes are apart from any royalties the books may bring the authors.

The manuscripts are to be in the realm of Christian fiction. The donor feels that some new high grade fiction would be a blessing to youth in an age which has been particularly hard on its young people.

So there will be no opportunity for the judges to be prejudiced in the matter, the manuscripts will be handled by number, and the judges will not know names until after the awards have been made.

All writers, experienced or not, are invited to write the Moody Press for a copy of "Contest Rules." Address 153 Institute Place, Chicago 10, Ill.

Moody Monthly

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Daybreak over lower Manhattan. Galloway photo.

# The Challenge of the Resurrection

By Rev. T. Roland Philips, D.D.

*"The world doesn't want to know what we are guessing or hoping. It wants to know what we know."*

**W**HEN THE ANGEL SPOKE to Mary Magdalene and the other Mary on the morning of the resurrection, he said three great things which we do well to ponder.

First, he declared a tremendous fact—"He is risen."

Second, he offered convincing proof of the reality of the fact—"Come, see."

Third, he revealed the demand made upon those who became acquainted with that fact—"Go ye, tell."

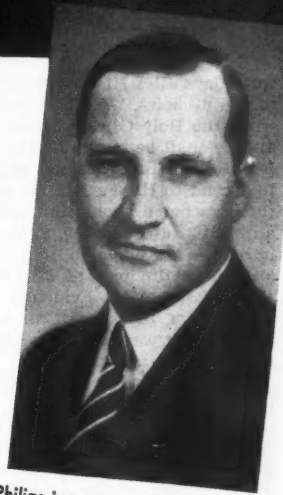
All three of these things are naturally joined, and each one derives its full value from the others. The angel never would have asked them to tell what they had not seen, and they certainly could not have seen what did not exist. There must first be the empty tomb; then, the invita-

tion to see it; and finally, the demand to go and tell.

But these things are not only intimately joined, they are in necessary and vital sequence. They follow each other naturally and inevitably. If there is an empty tomb, men must see it, or it loses much of its value. And if men experience an empty tomb, they must tell about it, or its blessings are confined to the few instead of being scattered to the many. Going and telling, witnessing to a risen Saviour and Lord, is the ultimate purpose and the immediate challenge of the resurrection.

**J**ESUS THE LORD SEEMED MUCH CONCERNED about this matter of our witness. He spoke of it constantly, and

seemed to depend much upon it. During His ministry here He saw the multitudes and was moved with compassion for them, because they were as sheep not having a shepherd. He commanded His disciples to pray the Lord of the harvest to send forth laborers into his harvest. And then, as if answering the prayer Himself, He called unto Him twelve disciples and gave them authority, saying, "Go ye . . . preach." When He walked among them during those memorable



Dr. Philips is pastor of the Arlington Presbyterian Church, Baltimore, Md.





## Consider the Lily

By Laetitia Kelly Coolidge

From the deep and dank dark ground,  
Green and white in unity,  
Buds elongated and lovely,  
Thin arched leaves and blossoms fair.

Toil not, lily! Spin not, flower!  
Thou art fair beyond compare;  
Solomon in all his glory  
Not arrayed like unto thee.

Not by man wast thou created,  
Stately, saintly, pure and white,  
Emblem of divinity,  
Redolent of Easter joy.

Lilies, lilies everywhere  
Raise their heads this glorious morn,  
Week-end visitors from heaven;  
"Christ is risen," they proclaim.

forty days after His resurrection, He said to the disciples, "Ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses" (Acts 1:8, R.V.). And finally, when He was about to ascend to His Father, He looked upon those gathered about Him and said, "All authority hath been given unto me both in heaven and in earth. Go ye therefore, and make disciples of all the nations" (Matt. 28:18, 19). Evidently our Lord's concern for us is that we be His witnesses—that we declare and demonstrate His risen life and power.

But, now, if we are to be effective witnesses, if our telling is to reach the hearts and lives of those to whom we go, we must "come and see." We must experience the power of the risen Lord; we must be sure of the fact of an empty tomb.

The story is told of an unbeliever who went regularly to hear Mr. Spurgeon preach. A friend said to him, "Why do you go to hear that man? You don't believe what he says." "No," said the unbeliever, "but he does." There's something contagious about a man who speaks out of the depth of a conviction wrought from experience. Men listen when we can say, "One thing I know, whereas I was blind, now I see" (John 9:25).

It was that which gave authority and dynamic to the witness of these early disciples. They stood in the midst of men and said, "This Jesus did God raise up, whereof we all are witnesses" (Acts 2:32).

And their witness was not of the spoken word only, but also of an experience which stemmed from viewing an empty tomb. "They came and saw"; they went away and told.

If we are to be effective in our witness we must share their experience. We must be convinced that the Lord Jesus actually arose. We must be sure that He is alive.

And, too, we must let that conviction do for us what it so evidently did for them. It is not possible to read the New Testament without seeing the vast difference in the lives of these men before and after the resurrection of the Lord. The complete cause of that difference is to be found in the enlightening of the Holy Spirit who came upon them. But no little credit must be given to this empty tomb. When they saw it and realized its glorious significance, it did something for them.

### IT CONFIRMED FOR THEM A GLORIOUS HOPE.

In common with most people of all ages, these disciples believed in a future life. There are those, of course, in every age who do not believe that, but the great majority of people do, and these disciples were members of that majority. They believed that death did not end life; that life passed through and survived the grave. And the Lord Jesus encouraged them in that belief. "In my Father's

house are many mansions," He said, "if it were not so, I would have told you" (John 14:2). And He not only did not tell them it was *not* so; He time and again told them it *was* so.

In John 5, He declared His equality with God. "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5:28, 29, R.V.).

When, brokenhearted, Martha said, "Lord, if thou hadst been here, my brother had not died," He answered, "Thy brother shall rise again" (John 11:21, 23).

When the Sadducees came to Him with their ridiculous illustration of the woman who had seven husbands, He said, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22:31, 32).

So He continually encouraged them to believe in a life after death; and they did so believe.

But these men looked into the empty tomb. They came not only to believe in life after death, but to know it—to affirm it with an absolute confidence, a confidence born of experience. That's what Peter is talking about when he says, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3).

Notice, "a living hope." In common with all the others, Peter had followed the Lord in the belief that He was the Messiah; that He would restore again the kingdom to Israel, and in that restored kingdom He would reign as King. That's why when the Lord Jesus began talking about a cross, Peter remonstrated, "Be it far from thee, Lord: this shall never be unto thee" (Matt. 16:22). You can't die! Your death would be the end of all we have dreamed and hoped and believed, the ruin of all for which we have lived and labored and served. You can't die!

But one day He did die and was buried. And Peter turned away from that grave a terribly disillusioned and discouraged man. And if that's all you have, dear friend, you are of all men "most pitiable." For if that grave contains the body of the Lord Jesus Christ, it contains also every hope and every blessing of the Christian faith. "If Christ hath not been raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17).

But three days later Peter was back at that tomb. He came to see, and he saw that it was empty. That evening in the upper room he looked into the face of a risen Saviour, and he was begotten *again* into a living hope.

If we are ever to convince the world of the reality of the resurrection, that must be our experience. We must *come* and we must *see* and we must *know*.

One of the busiest funeral directors in our city said to me some time ago, "I

[Continued on page 446]



Dr. Householder is co-pastor of the Trinity Methodist Church, Los Angeles, Calif.



**H**E IS RISEN . . . BEHOLD THE PLACE WHERE THEY LAID HIM.—Mark 16:6.

Easter presents not a shrine but a Saviour. We worship not things, but a living, divine Person. Thank God for the empty tomb! It affirms the bodily resurrection of our Lord. Mysterious though it be, it is glorious mystery; and the critical and searching intelligence of twenty centuries has been unable to find a solution other than the supernatural.

We insist on the historical fact, because outward experience is more compelling to the average person than inner spiritual insight. We must have it also, because that which is historically false cannot be ethically and spiritually true. We cannot continue to draw spiritual values from untruths.

Let us not fall into the common error of setting two good things over against each other. We do, however, want to discover the relative relationship of the Easter fact and the Easter faith, for they cannot be separated.

In our human frailty we tend to enshrine the locale of our experience and become worshippers of mere things and places; the form rather than the substance, to make the means an end. The trend is to dramatize the manger, the cross, and the tomb, which are but empty forms and meaningless symbols unless the facts become factors of Christian experience.

This tendency, however, is not a modern one. The apostle Peter wanted to do that on the Mount of Transfiguration. The disciples were prone to do so as they were trying to catch the last faint glimpse of their ascending Lord in the clouds, and were exhorted to stand gazing no longer, but to go to Jerusalem where they would be endued with power to become witnesses to the living Christ.

Mary was told only to behold the place where He lay; then to fulfill her commission to Peter and the disciples. The empty tomb only made her weep.

The empty tomb was not enough for Thomas; he demanded to see Christ Himself alive. The age of Thomas was not a credulous one. It was the day of Socrates, Plato, and Aristotle. Such were

April, 1945

# The Empty Tomb or the Living Lord

By Rev. D. H. Householder, D.D.



Graham Photo

*Infinite resources belong to the believer because of the resurrection. Here we find reality, assurance, comfort and eternal glory.*

not given to hallucinations, neuroses, nor were they easily duped. But when he did see Him, Thomas confessed and worshiped Him.

Thomas had not been schooled in modern theology, whose spokesman has recently declared that when the world could not get rid of Jesus by crucifying Him, it is now trying to do so by making a God out of Him and worshipping Him. The tomb was well known in Paul's day and had become a shrine, but we never read of Paul idling away his time there. He went everywhere, traveling the highways of the world, sharing the infinite compassion of the heart of his Saviour for a lost and bleeding world.

We must ever see that the primary fact of the resurrection is that Jesus Christ lives. The most important single statement in the Bible is that Christ arose from the dead. Too many leave Him as a corpse on the cross, fabled in myth, or shrouded in mystery. A tourist, on returning from Europe, having visited many shrines and so-called holy places, expressed his gratitude at being back in America because he was tired of looking upon "dead Christs."

Christ is alive to make possible for the world the purpose of His divine mission, to be its Saviour. Modern man has gone to the devil's dictionary, and by the

magic and mystification of words attempts to streamline or explain away the fact of sin. But modern man is also discovering that sin is no theological bromide, but a terrible reality, and that remission is to be found alone in Christ.

The promise is, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). Here is the gospel of the remission of sins. "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17), says Paul.

Easter makes our Christianity not a futility, but a faith. A mere human Christ, however great He may have been, whose bones may yet be discovered by some unrelenting archaeologist, as some liberals would have us believe, cannot be the Saviour our world so desperately needs. In this hour of rubber rafts and fox holes, civilians as well as G.I.'s do not need a supreme example or great moral teacher so much as a Deliverer, a Saviour.

**E**ASTER IS NOT A REQUIEM BUT A REALITY. We have no sleeping Buddha. Funeral dirges and robes of mourning have no place here. The glory of Christianity is not in an empty tomb, but in a living Lord. It is not the tomb that is



vital, but the One who occupied it and is alive forevermore.

He is regnant and active in our world now. He indwells the heart of the believer. He is the inspiration of the world's greatest men and its holiest women. He goes before the obedient in the line of duty, even as He has promised. He walks with us in our sorrows until our hearts burn within us. He wants to be the comrade of the way. He would have us recognize Him. He comes to the eager and expectant heart. He invites such; He seeks all.

Here is our inspiration for the evangelization of the world. It was after the apostles had seen Christ that they proclaimed Him to the world. Christianity is a marching religion. All others say "come"; it alone says "go." It, too, says *come*, but when we do come, it puts an eternal *go* in us.

Mary was to go and tell the disciples, and the disciples were to go to all the world. It was the appearance of Christ to Paul that transformed him and sent him to the Gentile world. It took seven hundred years for Rome to consolidate her empire, but Paul laid it at the feet of Jesus in thirty years.

While other religions are propagated by the sword, pilgrimages, shrines, ritual and sacrifices, Christianity's symbol is the tongue of fire. The gospel is to be preached in all the world. We today are to go with uncompromising earnestness and proclaim the unchanging fundamentals of God's Holy Word.

To those who know the reality of His presence, Christ will lead to victory. As Maysfield put on the lips of the centurion reporting the crucifixion to Pilate's wife, "He is let loose in the world where neither Roman nor Jew can stop His truth." The gates of hell shall not be able to prevail. Ours is to be not a defensive but an offensive attack, as the original indicates; and the assurance is that as we hurl the invectives of the gospel of Christ against the strongholds of iniquity, with the impact of His Spirit, they shall not be able to stand.

Oh, why doesn't the Church (with such a Christ to go with her) move like a mighty army. Today, she is impotent, anaemic, not aggressive, militant or conquering. She never will be until she recovers the faith of our fathers. Let the Church go again, convinced that Jesus is God incarnate in the flesh and "declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1:4); then we shall have a divine Saviour to give to the world.

John Wesley, explaining the secret of his ministry said, "I gave them Christ." Did he give them a dead memory, or a living Saviour?

**O**UR RESOURCES ARE INFINITE; we need only to draw on them. Communion with the living Christ is the means of tapping them. Modern science is corroborating and confirming our faith today. There is a swing from the material to the spiritual. Scientists are not talking of a rigid and closed universe. They speak now of the unpredictability of the atom and the discontinuity of

matter. Anything can happen. There is room, they say, for "creative surprises."

In the spiritual realm, we find opportunity of sharing in the creative surprises of the universe. Spiritual forces can cause kingdoms of this world to fall. Cannibalistic islands, as we hear almost daily now, may be transformed into Christian lands, "for the people that walked in darkness have seen a great light."

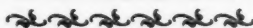
Some raise doubts as to the reality of God in today's world. But God is not some emotionless sphinx, sitting by the highway untouched and unmoved by its misery. He is not some ecclesiastical idler uninterested in the affairs of men, nor is He an absentee landlord who has forgotten His tenants. God is not an eternal sponge that absorbs indifferently both the good and the bad. And it is because of that, the hell so regnant in the world, which creates the doubt, results. Man is living in rebellion in his refusal to ac-



## A Teacher's Prayer at Easter

By Mary Lewis Erickson

Wilt Thou, dear Lord, my teacher be,  
As I tell these little ones of Thee,  
Thy name upon their lips I've heard—  
Help me to fix in their hearts Thy Word,  
That in years to come, life's toll and fret  
Can never cause them to forget,  
But let every day to them be borne  
The import of resurrection morn.



knowledge God's presence; he is bumping into God, which mars the beauty and brings the discord.

Because we failed to offer the shed blood of Christ, we are giving the blood of the fairest youth of our land. An industrialist swore in contempt that no boy of his would ever go to the Japanese as a missionary, when one of his five sons disclosed his call of the Lord. Today he has given all five in the war of the Pacific.

There is but one alternative; Christ must become flesh and blood again. God's method of revelation is still incarnation. In a world surrounded by trouble, that has reached new lows in every realm, and whose moral processes have gone into reverse, we must engage in battle on those moral frontiers where right and wrong are in conflict.

The world will not wait. Time is the only thing God rations. You cannot recall a second from yesterday, nor borrow one from tomorrow. The time is now. "Go," says Christ, "and lo, I am with you always." "These," said David Livingston, "are the words of a gentleman," and under this power he gave himself to the dark continent of Africa.

**E**ASTER IS NOT A COMMITMENT, BUT A COMMENCEMENT. It was not an interment but immortality. Christ's resurrection puts the halo of immortality over the whole of life, for it was not only immortality but life that Christ brought to light. It was not an end but a beginning.

There was no "dust to dust, earth to earth, and ashes to ashes" for Christ, for God had promised He would not suffer His Holy One to see corruption.

To say that His spirit alone lived on is to affirm nothing more than the Jew would have done in that day. Spirits do not die; hence the application of the term resurrection to them is a misnomer. The final proof of His deity was to be given in the resurrection of His body.

His resurrection is the pledge of our own. In all of God's universe there is nothing like the human body. It is not only the temple of the rational soul, but of the Holy Spirit. It is not only to be purified with water, but kept free from all defilement through fleshly lusts which war against the soul. Twenty-four out of the thirty-three recorded miracles of Christ were performed in behalf of the body.

Constituted as man is, the union of spirit and body is necessary to a perfect life. A body without the spirit is a corpse, and a spirit without a body is a ghost. The one repels and the other frightens. But these bodies are to be fashioned like unto His glorious body.

General MacArthur gave courage and hope to America, when forced from the Philippines, in his promise, "I will return." Recently all the world was thrilled with the announcement that he had come back, not to suffer in humiliation and defeat, but to conquer and reign. Christ, too, has promised to return. He who came forth from the tomb, ascended, and now sits at the right hand of God the Father, making intercession for us, is our great High Priest who has entered into the Holy of Holies with His own blood. The work of the high priest was not completed until he came out from the most holy place and blessed the waiting people. Christ has gone in, and now we wait for Him from heaven.

"When he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). Our bodies will be conformed to His. Then the full and complete redemption that is ours in Christ will be realized.

**A**PART FROM HIM WE KNOW NOTHING more of death and what lies beyond the grave than the savage in the darkest jungle. But He, who spoke so truly concerning this life, can be trusted in what He says regarding the life that is to come.

"This corruptible shall put on incorruption, and this mortal shall put on immortality. . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:54, 57).

That same infinite power that created all things, that became incarnate in the womb of a virgin, that brought healing and forgiveness to the world, that suffered in the garden and agonized on the cross, that same power that raised Jesus from the dead is pledged to our own resurrection.

Thank God, it is not wishful thinking nor idle dreaming, but some day, in God's own good time, it will be a glorious reality, and heaven shall be our commencement time.





# The Church

## Which Is His Body

**F**OR THE CHILDREN OF ISRAEL shall abide *many days* without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king" (Hos. 3:4, 5).

These "many days" of lack, as prophesied by Hosea, have already extended nearly two thousand years, the "many days" of Israel's great exile.

When our Lord joined the disciples as they walked to Emmaus, their eyes holden, they said to Him, "We trusted that it had been he which should have redeemed Israel" (Luke 24:21). Without question, the disciples had sincerely expected that Jesus of Nazareth, whom they had acknowledged as the promised Messiah, would deliver the oppressed nation of Israel from Roman bondage and restore His people to the glory and blessings of the promised kingdom. Their expectation was reasonable and scriptural, for the promises in the Old Testament concerning the reign of the Messiah as the seed of David were overwhelming. Hence the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6), was a fitting one. Neverthe-

less God, who knows the end from the beginning and who moves forward in sovereign grace and power, was about to unfold a new purpose and begin a new thing.

"The church, which is his body, the fullness of him that filleth all in all" (Eph. 1:23), was about to be born and to occupy the "many days," from the rejection by the nation of their Messiah unto that day when "the children of Israel return, and seek the Lord their God, and David their king." Thus it is that the Church fills a great gap in Jewish history.

It is well to pause a moment for a definition of the word "church." It comes from the Greek word *ecclesia*, which means "called out ones." In common Greek usage it describes "the assembly in a free city of those who, being possessed of the full rights of citizenship, were summoned from the population for the transaction of public affairs." Such an assembly was made up of "called out" ones.

The word is applied by Luke (Acts 7:38) to describe the children of Israel in the wilderness. It would have been better to have used the word "congregation," although in a true sense this redeemed nation was a called out people,

from Egyptian bondage into the blessing of the promised land.

*Ecclesia* is the word our Lord has chosen to describe another called out people who, through faith in the Lord Jesus Christ, enjoy the full rights of heavenly citizenship. No alien can stand among them.

**T**HE CHURCH IS IDENTIFIED AS the body of Christ (Eph. 1:23) and, though passing all understanding, is declared to be "the fullness of him that filleth all in all." Somehow we, who by faith in Christ are members of the Church, are His completeness; and He, the Head of the Church, is our completeness. "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Col. 2:9, 10).

The true Church of the New Testament is not a sectarian organization. It can neither be called Presbyterian, Methodist, Baptist, nor Lutheran. It has no earthly head. Each member of the Church is constituted a priest unto God. Racial, social, and even sex distinctions are lost. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

Our presence in this glorious body is based on the new birth, which is by grace through faith alone. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation" (Gal. 6:15). The position of the Church before God is one of exaltation with and in Christ Jesus, who was raised from the dead and set at God's own right hand in the heavenlies, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Col. 1:21).

Hence the exhortation, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

**T**HE CHURCH IS SPOKEN OF AS a "mystery . . . which in other ages was not made known unto the sons of men," but now was made known to the apostle Paul by revelation, and through him "revealed unto his holy apostles and prophets" (Eph. 3:3, 5). We therefore do not look to the Old Testament Scriptures for the truth concerning the Church. In fact, our Lord Jesus speaks of it as yet future in His reply to Peter's great confession, "Upon this rock I will build my church." However, when we turn to Acts 2:47, we discover the Church to be in existence, for we read, "And the Lord added to the church daily such as should be saved." Therefore the Church had its earthly origin some time between the words of Christ to Peter (Matt. 16:18) and the statement of Luke (Acts 2:47).

It is the identification of the Church as the body of Christ that shows us its beginning. I Corinthians 12:13, R.V., clearly marks the beginning of the body with Spirit baptism: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond

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or free; and were all made to drink of one Spirit."

But when did this Spirit baptism take place? The answer is, on the day of Pentecost. These two passages make this evident: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

Therefore, Scripture establishes the fact that the Church did not begin with Adam, nor with Abraham, nor with the call of the disciples, nor with Peter's confession, nor with the resurrection of Jesus Christ, but with the descent of the Holy Spirit on the day of Pentecost.

WHEN PETER AT THE JERUSALEM CONFERENCE told of his heavenly mission to the house of Cornelius and the approval of God upon the ministry of the gospel of grace to the Gentiles, James drew the following illuminating conclusion: "Simeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name" (Acts 15:14, R.V.). This does not sound startling to us, but to the Jews, who were accustomed to the favor of God in their behalf and who were well aware of the seeming lack of concern on His part for the Gentiles, this came as a matter demanding complete mental readjustment. James' declaration is not to say that the Jews are excluded, but rather that the Gentiles are included.

In his Ephesian letter, Paul reminds his Gentile readers that in time past they were without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no

hope, and without God in the world. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our [Jew and Gentile] peace, who hath made both [Jew and Gentile] one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain [Jew and Gentile] one new man" (Eph. 2:13-15). And again "That the Gentiles should be fellowheirs [with the Jews], and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:6).

As David, the anointed king, gathered about him in the cave of Adullam a nondescript company of confessed law breakers, so our Lord Jesus, now sitting on His Father's throne while He awaits coronation on His own throne, gathers about Himself from among Jew and Gentile, "not many wise men after the flesh, not many mighty, not many noble . . . but God hath chosen the foolish things of the world . . . the weak things . . . the base things . . . yea, and things which are not," but all of whom, in Christ Jesus, are clothed with and accepted in the beloved (I Cor. 1:26-28). Thanks be unto God for his unspeakable gift and for the unsearchable riches of His grace.

THE RESPONSIBILITY OF THE CHURCH is to complete itself. God in this dispensation is doing a new thing. *He is building a man.* This man in his completeness has Christ as his Head and the Church as his body. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain *one new man*. . . . And that he might reconcile both unto God *in one body*" (Eph. 2:15, 16).

To accomplish this purpose God has supplied the Church with certain gifts. "And he gave some [to be] apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). The apostles and prophets formed the foundation of the Church (Eph. 2:20). The remaining gifts—evangelists, pastors and teachers—continue their function upon this foundation.

All, however, are active, in that the Scriptures are the continued ministry of apostles and prophets, and thus the five gifts to the Church work together for the one purpose, for (or with a view to) the perfecting (or training) of the saints, for the work of service, for the one great objective of edifying or building the body of Christ. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13). What is the fullness of Christ? We have already been told, "the church, which is his body, the fullness of him that filleth all in all."

The accomplishment of this demands the response of each individual Christian to the individual commission of Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jeru-

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## Mary at the Cross

By Martha Snell Nicholson

At last the crowd is leaving, yet I wait.  
His suffering is over; He is dead.

I gaze upon those thorns which pierced  
His brow,

And would that they had pierced my  
heart instead.

I cannot go away; too much, too much  
I am remembering in this dread hour:

The way His little hand would once lie  
curled

Upon my breast like petals of a flower;  
And how His boyish feet would race all  
day

In sun-warmed meadows; and the lovely  
way

He had of looking up at me. My son,  
My fair, small son! His life, strangely  
begun,

Has strangely ended. Now His dear, dead  
face

With impious spittle of the populace  
Is soiled. They put on Him a jester's

crown,  
And mocked Him, "Son of God, come  
down!"

Yes, Son of God! It was this very claim  
Which brought this death of agony and  
shame.

And I—I stood there in the jeering crowd,  
And longed with aching heart to cry  
aloud,

"Nay, He is Joseph's son, and mine." And  
yet

My lips were sealed. Joseph did not beget  
That child which I brought forth. The  
angel said,

"The Son of God!" (And yet He hangs  
there, dead!)

The glory of the Lord shone round about,  
The power of God o'ershadowed me, and  
out

From all the glory and the light, I heard  
That voice which down through all the  
years has stirred

My heart's core, though I could not com-  
prehend,

"And of His kingdom there shall be no  
end."

And so I wait. I cannot understand,  
But, Lord of hosts, uphold me with Thy  
hand

Until that hour when Thou shalt move  
again,

When light shall break through darkness,  
yes, and when

I shall rejoice because today this sword  
Has pierced my heart . . . My son . . . and  
yet my Lord!



## Joy Cometh in the Morning

By Olive Weaver Ridenour

Before the resurrection day

Was darkest Calvary;

Before the Christ, the risen Lord,

The Saviour on the tree.

Before the glorious Easter morn,

The darkness of the tomb;

Before the joy of endless life,

Death's sorrow and its gloom.

# Builders

Luke 6:47-49



By Rev. Raymond Schaap

**C**HRIST TELLS US that we are all builders, architects of character, and it is clearly implied also that we live in the house we build.

That fact makes the construction of our house of supreme importance. We do not build a house for someone else, or to have it inhabited by others. We build it ourselves, and upon it we risk the happiness and safety of our lives.

We live within the character we build. Our thoughts and deeds may seem transient and fleeting, but in a real sense they stay with us and form the component parts of the structure that we raise. God may have forgiven some sin long ago and buried the memory of it in the depths of the sea. We have assurance of such mercy. Yet we can hardly forget the deed. It haunts us. It will not out. Like a blood-soiled wall in some ancient castle, memory holds the story of many an ignoble deed. We live in the house which we have been building; we cannot move out of it.

But the past is with us also in habit. Our habits are what they are because we have made them so. And now we must live within those habit walls. If you have been building Christian habits, you may thank God. Those walls make life sweeter. But I fear that many have built dark prison walls—habits that have made us slaves of sin, and unless God gives grace to break down those walls, we shall have to live within them.

Prisoners in our own prisons! Men have called attention to the ironical experience of a certain prison architect who designed the cells of Tombs Prison, and was later confined to one of them. But I think it high time that men should come to realize the irony of being imprisoned in the character structure of their own building.

What are you building? The question is important, for we live in what we have built. Let every man take heed how he builds!

Mr. Schaap is pastor of the First Reformed Church, DeMotte, Ind.

April, 1945

**A** SECOND GREAT TRUTH that shines forth from this parable is that all builders of character are divided into two classes. The fact of such a division is abundantly taught in Scripture, especially in the closing verses of the Sermon on the Mount.

For example, here is Christ's division in the parable of the two ways, the broad and the narrow, and there are only two ways. In Christ's figure of the two trees, one bears fruit and the other does not; there is no third. Finally, He closes His great sermon with the words of our text. Dividing them according to the foundation which they are laying for their character, men build either upon rock or sand; there is no intermediate soil. If men will not build upon Christ's sayings, then they build only upon sand.

Build upon My Word, says Christ, and your character structure will stand the strain and stress of the judgment storm. Build upon any other foundation and it will crash when the winds roar and the floods come. Jesus assumes in this parable the position of an architect, an architect of character, and second and third grade material won't do! Either rock or sand, salvation or condemnation, for Him or against Him! "He that is not with me is against me" (Matt. 12:30).

What is the basis upon which Christ makes such a division of His hearers? Two classes of hearers differ in this one essential. Some hear and do; others hear but do not. Therein lies the great difference, doing or not doing. That is the status of our Christian life. What are we doing with the teachings of Christ?

In the foregoing verses, Christ draws the distinction between those who profess His name and do, and those who only profess. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the

will of my Father which is in heaven." Lip service doesn't mean a thing to the Judge who discerns the secret intents of the heart. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7).

Christ measures men at the root of the matter. He measures the motives and spirit that lie back of the mask of pious words and other religious expressions. In other words, the basis upon which Christ divides His hearers is a thoroughly practical one. It matters not how many sayings we hear or profess, but it makes all the difference how many we do. Said the Lord Jesus, "If ye know these things, happy are ye if you do them" (John 13:17).

**L**ET US LOOK AT THE ANALOGY which Christ draws in an effort to make clear the character of those who make up each class. Let us consider first that last group who build upon sand, hearers but not doers. They always cry, "Lord, Lord," with their mouths, but do not allow Christ to be Lord of their lives. Not infidels and skeptics who build on sand; no, they are hearers! Dare we say in modern terminology, they are church people? They speak glibly about this and that sermon, of this and that doctrine; yes, indeed, hearers of the Word. Their radio is turned to religious programs, they read religious magazines, many even study the Bible; they are hearers.

But they are building on sand, because they do not practice what they hear. The gospel rings in their ears, the words strike the retina of their eye, but that is as far as they go. The fruit of their lives reveals that Christ is only an objective matter to them. That the sayings of

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# CHRIST'S Complete Conquest of Death

By CHAPLAIN WILLIS E. GARRETT

Man's worst enemy—death—has been defeated. The how and why of that victory makes stirring reading!

**T**HE WORK OF CHRIST on the cross wrought complete and final victory over death. This victory is the heritage of all who identify themselves with Him through faith in His shed blood.

Death involves separation. When a human being experiences the separation of his soul and spirit from his body, we say he is dead. Even so, when in the spiritual realm the soul of man is separated from God, the source of life, he is spiritually dead.

Death entered the human race through Adam. God had warned him, "In the day that thou eatest thereof [in open disobedience to the revealed command of God] thou shalt surely die" (Gen. 1:17)—physically and spiritually. And this is exactly what Adam learned through experience—costly and foolish experience.

In putting forth his hand to partake of the forbidden fruit, whatever that fruit might have been, he thus transgressed the law, the will and the plain commandment of God. He openly rebelled against the Lord; he flaunted himself in the face of his Creator. He chose to do his own will rather than the perfect will of Almighty God. This act severed the lifeline between God and man. "As by one man sin entered into the world, and death by sin; and so death passed upon all men" (Rom. 5:12).

The moment Adam sinned he died spiritually and commenced to die physically. His soul was separated from the God who had breathed it into the body of clay, and this separation was symbolized and illustrated by the driving of Adam and Eve out of the garden, cutting them off from the tree of life and from the fellowship and communion of the Lord. Though Adam continued to live on physically for many years, yet the process of death started its work in his body at the very performance of the act of sin, and from that time forward the biographies of men have ended with the sinister words, "And he died."

It is true that an introductory and

Chaplain Garrett, of the U.S. Army Air Corps, sent us this article while serving in North Africa.

Dogwood at Valley Forge, Pa.  
Lambert photo.



prophetic plan was put in force—the acceptance of sinful man by God on the basis of a blood sacrifice. But the grim and insatiable monster, death, was not dealt with conclusively and triumphantly until millenniums later, when upon the cross of Calvary the perfect and infinite blood of the Lamb of God was offered for the sins of the world. It was there that the Captain of our salvation met the all-consuming monster on his own grounds, engaged him in mortal combat, and drove him from the field in utter defeat.

**S**PECIFICALLY, HOW DID THE LORD JESUS, the Son of God, deal with this problem of death, so as to gain the victory over it? Keeping in mind that death is twofold, we must look for a twofold triumph over it, a breaking of its power in both the physical and the spiritual realms. This our Lord accomplished in His all-sufficient death.

As the Lord Jesus hung on the cross, a deep and terrifying darkness settled over the earth for a period of three hours. During these mysterious and tortuous hours Christ was effecting man's liberation from spiritual death by meeting its claims Himself—He for us.

"He poured out his soul unto death"; He was making His soul an "offering for sin." The face of His God was, in very truth, turned from Him and He cried out, "My God, my God [not my Father], why hast thou forsaken me?"

The Lord Jesus did not, in the gall-bitterness of the cup He was drinking, in the depths of anguish He was suffering, in the Stygian blackness of the hour, simply feel as though God had forsaken Him. He knew, with all His infinite and understanding omniscience, that Almighty God must of necessity turn His face from Him; for He who knew no sin

was now being made sin for us and our salvation. And since God "is of purer eyes than to behold evil," He could not "look on iniquity." Sin—not His own, for He was sinless—had come between Christ and God. Christ was thus separated from God the Father, and separation from the Lord God is spiritual death. Christ had entered the realm of spiritual death to meet the archenemy of our souls in his own domain. Meeting him He defeated him.

**T**HE DARKNESS ROLLED BACK from the heavens, the earth regained its composure and ceased its quivering. Christ came back from His mission in the hitherto unconquered regions of spiritual death. But His work was not yet completed. There was the second phase of death's conquest yet to be realized.

Bowing His head, into this second realm He entered, intent on conquest and victory. In glorious anticipation of the completion of His work He cried out in triumph, "It is finished!" Then, committing His spirit into the hands of the Father, He "gave up the ghost."

Be it known to all, Christ was not helplessly done to death. His life was not snatched from Him by cruel oppressors; it was not simply "snuffed out" at the opening of a noble and promising career. He gave His life. Freely, of His own volition, He laid it down. His soul and spirit were separated from His body—He died—and He lay in the bosom of the earth three days to prove to all that He was physically dead.



Moody Monthly

# Another Missionary Writes Home

A Satire by Gene Farrell

**D**EAR FRIENDS IN HOMELAND:  
In response to "Go ye into all world and preach gospel to every creature," I find self in U.S.A. This may come as distinct surprise to many, but it is no surprise to the Lord that I am here. Ever since I get saved over in Bozoum, I have this land, with teeming millions, on heart for good affair. So...

The trip over was uneventful, but I cannot say same for learning of language. I think I give instructors plenty headache, but not half so many as when I learn language and try to convert them. They use words then that they did not teach and fly into red-faced fits, akin to medicine man in our country when he demand gift for evil spirits and receive nothing.

First gospel meeting revealed many strange things. At invitation several spring forward, and I and wife rejoice. Instead of kneeling, however, they stand around and ask questions, "How did Cain get wife?" being most predominate! Next man say, "How could David be called man after God's own heart after doing awful thing he did!" Another man point to place where Paul advise Timothy and ask if that not good excuse to drink wine!

After trying to get word in edgeways, wife make excellent suggestion when she whisper in ear, "These people no need gospel meeting, they need debating team. Come on. Let's go."

Wife and I travel on thumbs (favorite method of transportation over here, though I take bike in bush anytime by preference) to Buffalo where I catch what they call flu. Malaria seem mild by comparison. Window weights hang from each eye for days, and picket fence is applied expertly to small of back on occasion. Each time I make slightest pretense to cough, a man, poised at base of each lung, plunge bolo knife in up to hilt. Thought come to me at time that army overlooking excellent prospect in him.

After recovering from flu, I am again threatened by even worse adversary called cult; very numerous over here. Regular, daily inoculations of Word give instant and full immunity, however; better than quinine for malaria in Africa. Isms, another American malady, get similar treatment and fare the same.

After one of meetings in Buffalo, we attend baseball game with Christian friends; then go to their home for dinner. Everything go fine until I say, "Jesus

Christ," in undertone. Host then move immediately for hat and coat, hostess take step nearer telephone, and three women tilt noses in air and whisper, "Horrors! He is religious fanatic! He ought to live life!"

Not to be outdone by devil, my wife say, "Amen," and I add, "Hallelujah," which provide us ready exit from drawing room to street. Truly this is strange land of paradox, for I see same host stand on seat at baseball game and skim straw hat to playing field in emotional fit after man make what they call home run.

At Kansas City we try to put up at hotel, but are refused. "Is color reason?" I ask. "Oh, no," say proprietor, "we don't believe in color, but after all there's our business to consider you know." After which I walk off with wife, saying, "Oh, pardon us. We forget that this Christendom." Wife add to me with smile, "No color in Master's presence."

I forget to mention before that one of favorite excuses is, "Too many hypocrites in church." First time I hear this alibi I ask man what he mean by hypocrite. After he give lengthy description, I could not resist temptation to say that I thought his good explanation of word had origin in deep personal experience with same. To hide behind hypocrite he have to be smaller than hypocrite. This work so favorably that I determine to use it on all such cases, and have done so ever since with good results.

After one meeting, usual group of critics come forward and one say, "I don't like way you witness for Christ." I say I am sorry; I admit I am only very humble servant. Then ask him how he do it. "Oh—ah—I—don't do it," he stammer. After which I reply in words of late Charles M. Alexander, "I like way I do it better than way you don't do it."

They have real lions here, too, the kind which Peter speaks of. Ours are meek, little lambs by comparison, for these hurt soul not body. They take guise of college professors who pounce on prey with claws of evolution, psychology, and free love. As their sharp teeth hit and hold, thousands of innocents are stuffed off into eternality.

Wife and I take several potshots at social gospel preachers while here, but find them thicker skinned than rhino. Word falls right off, "savor of death unto death." As cure to war problem they remind us of man hunting elephant with pea shooter.

Here and there, unbelievable band of  
[Continued on page 438]

Coming forth from the grave in the newness of life and in the glory of His resurrection body, He demonstrated to all mankind that He had paid the price. He had met and vanquished death, the enemy of life. On the ground of His work, having tasted death for every man, He could announce to death-bound humanity, "I am he that liveth, and was dead; and, behold, I am alive forevermore," and "because I live, ye shall live also" (Rev. 1:18; 14:19), spiritually and physically.

**L**ET US NEVER MINIMIZE THE IMPORTANCE of the death of Christ. It was the purpose for which He came into the world, the end for which His perfect life was but a preparation. His victory means our victory; His death means our life.

"O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55, 57). "There is therefore now no condemnation [and no separation, or death] to them which are in Christ Jesus" (Rom. 8:1).

Manifold and multiplied praises be unto our God, who was willing to die a substitutionary and all-sufficient death in order that unworthy sinners might find the eternal glories of everlasting life through Him!

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The ascension has not taken Him away from you, but it has carried you up to Him.

April, 1945

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# Ashamed of the Blood of Christ? Read this

**T**HE OLD TESTAMENT, as you well know, is composed of the law, the prophets, and the writings. The heart of the law is the book of Leviticus. The heart of Leviticus is found in chapters 16 and 17, concerning the Day of Atonement. The heart of these two chapters is verse 11 of chapter 17.

The heart of the prophets is Isaiah. The heart of Isaiah is the fifty-third chapter. The heart of this chapter is the sixth verse.

The New Testament is composed of the Gospels, the epistles, and the book of Revelation. The heart of the Gospels is John. The heart of John is the third chapter. In the heart of the third chapter are verses 14, 15, and 16.

The Bible is a powerless book and Christianity is just one more religion if these declarations are not the very heart of God reaching out for the souls of men.

The blood doctrine is the basis of the Jewish religion, as well as of the Christian faith. The blood is the way of man's approach to God. No one can come before God empty-handed. In the Old Testament the Jews had to have sacrifices, and they had to be blood sacrifices. No Jew could come to God except by and through the blood of some atoning victim.

These atoning victims could be offered only upon a certain altar in certain prescribed ways, accompanied by definite liturgical regulations. Oceans of blood poured out upon any other altar, or in any other place, in any other manner, would not serve a whit. God's requirements had to be met.

In the New Testament it is even more definite. Not only can one not come to God except through blood, but it has to be one kind of blood, that of the Lord Jesus Christ. Despite anything modernistic preaching or teaching may lead you to think, we stand or fall by the saving power of the shed blood of the Lord Jesus Christ.

If John was right when he said, "The blood of Jesus Christ cleanseth us from all sin," then Christianity is right. There is hope. There is salvation. If John was wrong, then everything else in the New Testament is dead wrong. The whole system of Christianity rests on the fact that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). If that is true, if the blood is essential, then anything, everything, all things else, as far as salvation is concerned, are not essential, of no avail, of no fundamental help. Here is what I mean. If the blood is required for salvation, then baptism is not enough. If the blood is required for salvation, then living right is not enough.

The ceremonies men have built up; the organizations men have established; the schemes men have proposed, unless based

upon, and built around, and supported by the Word of God, will help no one. At best, they are man's vagaries. At worst, they are satanic originations imposed by the devil upon the intellects of men to take their minds off the essential requirements of God.

**E**VERYONE WHO HAS EVER TRIED to do personal work has found people who say, "I am all right. I am living right. I am trying to serve God in my own way. I go to church. I live a clean moral life." But if the blood is fundamental, as it says, "Without shedding of blood [there] is no remission," if that be true, then all the world besides, church membership, human righteousness, creed compliance are not enough. Only the flowing, cleansing blood of the Lord Jesus Christ will avail.

I bid you therefore search your hearts and examine your souls. See if you are under the blood. See if you have experimentally availed yourself of the cross of Calvary. Do not tell me you were reared in a Christian home. That is not enough. Do not tell me you have not committed any big sins. That is not enough. Do not tell me you were sprinkled when a child. That is not enough. Do not tell me you were immersed. That is not enough. Do not tell me you are living right. That is not enough. Do you have the blood? Have you been washed in the blood? Are you under the blood? Have you been to Calvary? Have you found for yourself, the redeeming grace of God? Do you know beyond doubt, beyond question, beyond peradventure, that the blood of Jesus Christ has been applied to your soul?

If there be any doubt, any fear, any question, any uncertainty of the slightest sort in your mind about any of this, I beseech you, flee from the wrath to come, close with the offer of God's mercy, confess your sins, profess your faith in the Son of God; accept Him as your Saviour, enthrone Him as your Lord and Master. Do not be satisfied with anything short of that. Nothing else will stand the fires of the judgment.

There is no more important pronouncement in all the Bible than that contained in the words of my text. If you understand them; if you have availed yourself of them, it is well with your soul. If you have not, regardless of your condition, or origin, your circumstances, anything and everything else about you, you are a lost soul on the road to perdition. May we, therefore, think through this mighty revelation from these three angles: first, the promise of the blood; second, the provision of the blood; third, the power of the blood.

**T**HE PROMISE OF THE BLOOD GOES back to the Old Testament, to the very beginning of God's dealing with men. I cannot quote all of the passages, but here are three of them.

"And I will put enmity between thee and the woman, and between thy seed

## THE CLEANSING

*For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.—Leviticus 17:11.*

*The blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1:7*



and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). This foretold the great truth that in God's own good time the Lord Jesus Christ would engage Satan in battle, battle unto the death; that He would suffer terrible pain, but that He would conquer Satan.

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:4-6).

The Lord Jesus was our scapegoat. The weight, the woe, the wrath of all of our transgressions crushed Him on the cross.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1). Surely, the fountain that flowed from Immanuel's veins for sin and for uncleanness is not only for Jerusalem and the house of David, but for all mankind.

That fountain, pouring forth its mighty stream of cleansing power, has been for the purging of sin from the souls of men these nineteen hundred years. It has never lost its effectiveness and efficacy. It is still offered as the free gift of God's love to the generations of men.

The promise of the blood is not only

Mr. Appelmann was born in Russia, but received his education in the United States, and took up the practice of law. Later he was converted, and was ordained to the ministry in 1936. Today he is widely known as a powerful witness for Christ.



d the straightforward and convicting message



# SIN



BY HYMAN APPELMAN

given in the prophets in the Old Testament, but is shown in the sacrifices. Every time a Jew offered a bird or a beast at the Tabernacle in Shiloh, or in the Temple in Jerusalem, he pointed to the fact that God Himself would provide a sacrifice for the salvation of a lost world. Every time a priest in the holy place poured out blood upon that mighty altar, whose fires burned day and night, and whose sacrifices were numbered by the multiplied myriads, the crimson streams proclaimed the eternal promises that God Himself would provide a Lamb whose blood would be available and sufficient for the cleansing of all believing mankind.

Not only in the prophets and in the sacrifices, but in the words of the Lord Himself, we have the promise of that cleansing blood. Jesus said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). The Lord Jesus Christ further said, "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I

lay down my life for the sheep" (John 10:14, 15).

Thus by the Old Testament prophets, by the bleeding sacrifices of the Jewish altars, by the Day of Atonement, by the definite declaration of the blessed Saviour Himself, we are assured that in God's own good time, by God's own good grace, out of God's own good mercy, there would be provided a way everlasting of escape from sin.

Oh, what joy comes to the heart of the believer; what assurance, what confidence, what definite certainty, what triumphant victory, when he scans the pages of the Bible, reading and rereading the promises concerning the blood on the altars of the Tabernacle and of the Temple.

**T**HE SECOND TRUTH IS FOUND in the provision of the blood. From first to last, in every detail, in every outline, in every plan, in every revelation, in every suggestion, in every requirement, in every ritual connected with the blood, God was the initiator, the suggester, the planner. God was the One who said it was to be done thus and so.

Yes, it was God who told Abraham to provide a sacrifice. It was God who told Moses on the mountain what sacrifices to make. It was God who ordained the priesthood; that the priests were to take in their holy hands the blood the Jews brought in their unholy hands for the cleansing and purification of their souls.

God said to the Jews, "This is the kind of atonement and sacrifice I will accept, I will require, I will look upon with favor. Because of it I will forgive your sins." God provided it. God prepared it. The steps leading to the altar, the very stones in the altar, every decoration, every ornament, every detail of every ordinance, of every service, of every offering, was God planned, God revealed.

When God said to the Jew, "if you come and make this kind of sacrifice, in this manner, I will accept it," don't you see that when the Jew made that sacrifice, God had to accept it and forgive that Jew, or break His own promise, a thing unthinkable.

It is even more definitely so in the New Testament. Jesus is called the Lamb of God. Surely God provided Him. He was God's only begotten Son. Mary was only the vessel for God's holy seed. Joseph had nothing to do with Him. The Jews had nothing to do with Him. Of course, the Gentiles had nothing to do with Him.

God gave His own Son as the propitiatory Lamb. He was a man like you and I, with all the characteristics of a man. There was nothing peculiar about His physical manhood. He was just one more Jew walking up and down the length and breadth of Palestine. But if He were only a man, He could not atone for our sins. He could not even atone for His own sins, or for the sins of any other one person. You will see that a man, any man, the best man, could not atone for the sins of the billions who were to occupy the world.

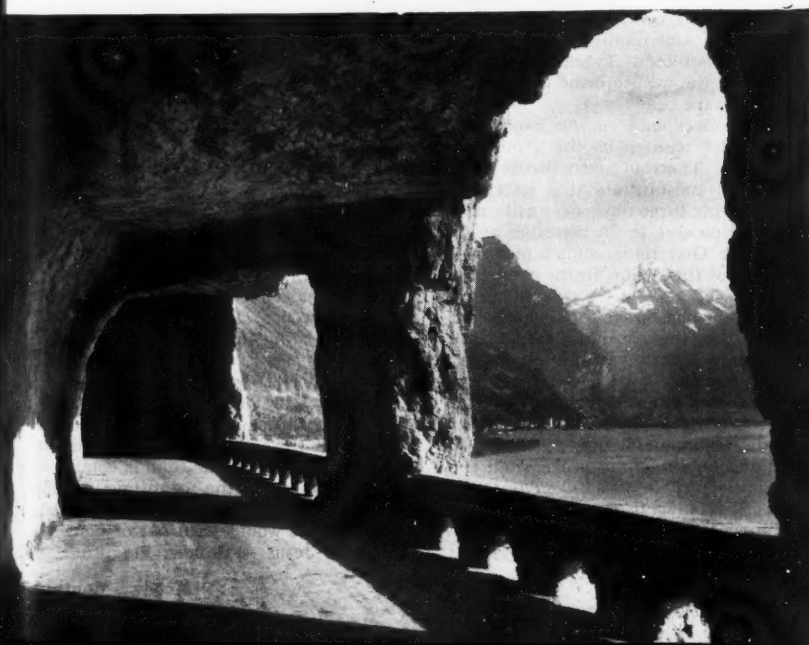
But He was not only man. He was God encased in the flesh, God who loved us and took upon Himself our infirm flesh, clothed Himself with our bodies so that He might taste death for every man.

You ask how I know He is God? You say I take too much for granted? You say, "I will admit He was the greatest man, the best Jew who ever lived, but how can I believe He is God?"

[Continued on page 460]

The Axenstrasse skirting the lake of Lucerne, Switzerland. Photo by F. Schneider.

Spring scene in the Lower Engadine, Switzerland. Photo by Feuerstein.



# How to Live Long

By Rev. George J. Garriss

You can lengthen your life!

Here is God's formula.

**H**OW CAN I LENGTHEN MY LIFE? This is a question of vital interest to every living soul. Most people on the brink of eternity would give all they possess for another hour of life, only to find that the grim reaper will not be denied.

The promise of eternal life now and beyond the grave is God's guarantee to all who repent and forsake their sin and accept the Lord Jesus Christ as their personal Saviour. Having obeyed the scriptural injunction to seek first the kingdom of God and His righteousness, it is fitting that we should do all we can to lengthen our natural lives, which should henceforth be devoted to the service of Him who loved us and gave Himself for us.

To presume that as Christians we do not need to take reasonable care of our bodies is folly. How needful it is that we observe simple health rules, which may include proper rest, necessary exercise, wise eating habits, and personal cleanliness. However, in addition to this, God has promised to lengthen the natural lives of His children if they will meet the conditions He has set forth in His Word. It is with the conviction that many Christians die prematurely, through failure to recognize and appropriate these God-given promises, that we ask you to consider some of them at this time.

**H**ONORING OUR PARENTS is a command, and carries with it the promise of long life. "Honor thy father and mother; which is the first commandment with promise . . . and thou mayest live long on the earth" (Eph. 6:2, 3). Is it not altogether likely that many lives have been cut short because of a lack of affection toward those who gave them birth? Let us not be guilty of the charge, "without natural affection," which Paul warns Timothy will be a prevalent condition during the last days (II Tim. 3:3).

The proper observance of the Lord's Supper may definitely increase our span of life. In writing to the Corinthian Church, Paul warns that because they have not discerned the Lord's body in communion observance, "many are sickly among them and many sleep" (or have died prematurely) (I Cor. 11:30). Is it not then reasonable to suppose that by

taking the sacrament aright that physical, as well as spiritual blessing, shall be received? Christ blood was shed for the remission of sin. His body was broken for broken bodies. "Eat ye all of it."

The way we use our tongue may prove to be a deciding factor in lengthening or shortening our mortal life. David asks this important question, "What man is he that desireth life, and loveth many days?" and then replies, "Keep thy tongue from evil, and thy lips from speaking guile" (Ps. 34:12, 13). An evil tongue is sure to harm others, but mark you, it will likewise react as a deadly poison to its possessor. An epitaph that might be written over many a grave is: "Here lies one who died before his allotted time—a victim of his own tongue."

Piety in the home will produce longevity of life of parents and children. The essence of God's promise is that if parents will instruct their children in His ways and let Him be the chief subject of their conversation from morning till night, then their days will be as heaven upon earth, and the days of the individual members of the family will be multiplied (Deut. 11:19-22). Oh, that more homes had this double blessing upon them! God grant that family altars, which laxity and indifference have torn down, will be rebuilt. It takes more than a motto on the wall to bring God's blessing on a home.

Implicit obedience to the known will of God also assures us the promise of longer life. There is much in the Word of God to substantiate this statement. The following three references will suffice. "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside, to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess" (Deut. 5:32, 33). "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee" (Prov. 3:1, 2). "The fear of the Lord prolongeth days: but the years of the wicked shall be shortened" (Prov. 10:27).



Armstrong Roberts Photo

*Let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee.—Proverbs 3:1, 2.*

**T**HE CONCLUDING VERSE of Psalm 91 holds out still another promise of long life. "With long life will I satisfy him." The question arises, To whom does this statement refer? We find the answer in the first line, "He that dwelleth in the secret place of the most High." Where else can this be than the secret place of prayer? Therefore let us dwell (literally, live) in the secret place, that we may enjoy the satisfying portion of long life as well as untold spiritual blessing.

Let us summarize these seven points which indicate a sure way to longer life: Observe ordinary health rules. Honor your parents. Properly observe the Lord's Supper. Be careful how you use your tongue. Learn to show piety at home. Obey the known will of God implicitly. Learn to abide in the secret place of prayer.

How precious are the promises of God! Surely as Christians we may appropriate the blessing of long life if we meet the conditions laid down in the Word of God.

Beware of going to places where Christ is "disallowed." Don't you think it argues very badly for Christianity when a believer fancies it needful to go down to the world's level to get an hour or two's enjoyment? Let them see rather that our joy in Christ is so much superior to what they have that we are spoiled for anything besides. Your time is coming—have patience. In the meantime, do not be where Christ would not be welcomed, and where it would seem out of place to speak of Jesus.—Franklin Ferguson.

Mr. Garriss is pastor of the Christian Minute Men's Church, Fort Atkinson, Wis.

# Christian Fiction —a Criticism

By Roger Heidelberg

*It has long needed to be said—and here it is! A keen analysis of what is wrong with Christian fiction*

SOME TIME AGO there appeared in a Christian publication a review of *The Robe*, the best-selling novel by Lloyd C. Douglas. The review contained a paragraph that read something like this: "*The Robe*, for all its good qualities, fails to present the true gospel of Christ. But, of course, if it had done so, it would not be a best-seller."

In such a statement, and the acceptance of it by believers, lies a great danger to the future of Christian fiction.

Fiction is rarely read for any reason other than that of entertainment. Good fiction can, and often does, enlighten, inspire, or impart knowledge; but in these it succeeds only because it first entertained and held the reader's attention.

It is therefore safe to say that not one person in ten thousand who read *The Robe* knew or cared anything about the peculiar theology it propounded. They read to be entertained, and were amply rewarded by an engrossing story, which is all the fiction reader asks. The book succeeded, not because Christ was left out, but because the materials necessary to the creation of readable fiction were put in.

Since this article does not presume to be a discourse on the processes of writing, the proper use of those materials will not be taken up here for extended discussion. As a suggestion, however, *Characters Make Your Story*, by Maren Elwood,\* should become

required reading for all who aspire to write high-class fiction.

"But," the Christian writer objects, "I am not interested in the creation of great stories. The message—Christ died for our sins—is what I wish to emphasize." Fine! For whom, though, are such books written? If the only readers this author has in mind compose that group who will label anything good fiction if its content be scriptural, and bad fiction, if it is not, his works can be sure of a measure of success. His task as an author becomes quite simple: dash off a book-length tract in which the heroine is torn between a handsome modernist and a less handsome fundamentalist for some three hundred pages, and—presto! he is, to his group, a writer of fine, Christian fiction

with a real message in every book. If he hopes, on the other hand, to make a serious bid for the attention of our discerning young people, as well as the unsaved, he has his work cut out for him. He must learn what, for him, will prove to be the hardest lesson of all: the story must come first!

There is an important reason for this. Any message, to be effective, must somehow reach the heart of the ones for whom it is intended.

In fiction, this can only be accomplished if the story is sufficiently well written to create the illusion of reality in the mind of the reader. The author must, at all costs, make his characters "come alive" and, seemingly, speak for themselves. Not once must his reader suspect that he is merely using the characters as a vehicle for his (the author's) thoughts. He is doing that, of course, but the reader must never be aware of it. If he is, the story falls flat, and carries everything else, message included, with it. This concealment is in no way dishonest, nor is it impossible. It is a trait common to all quality fiction, and remains the only possible way in which the author can convey his message to his readers.

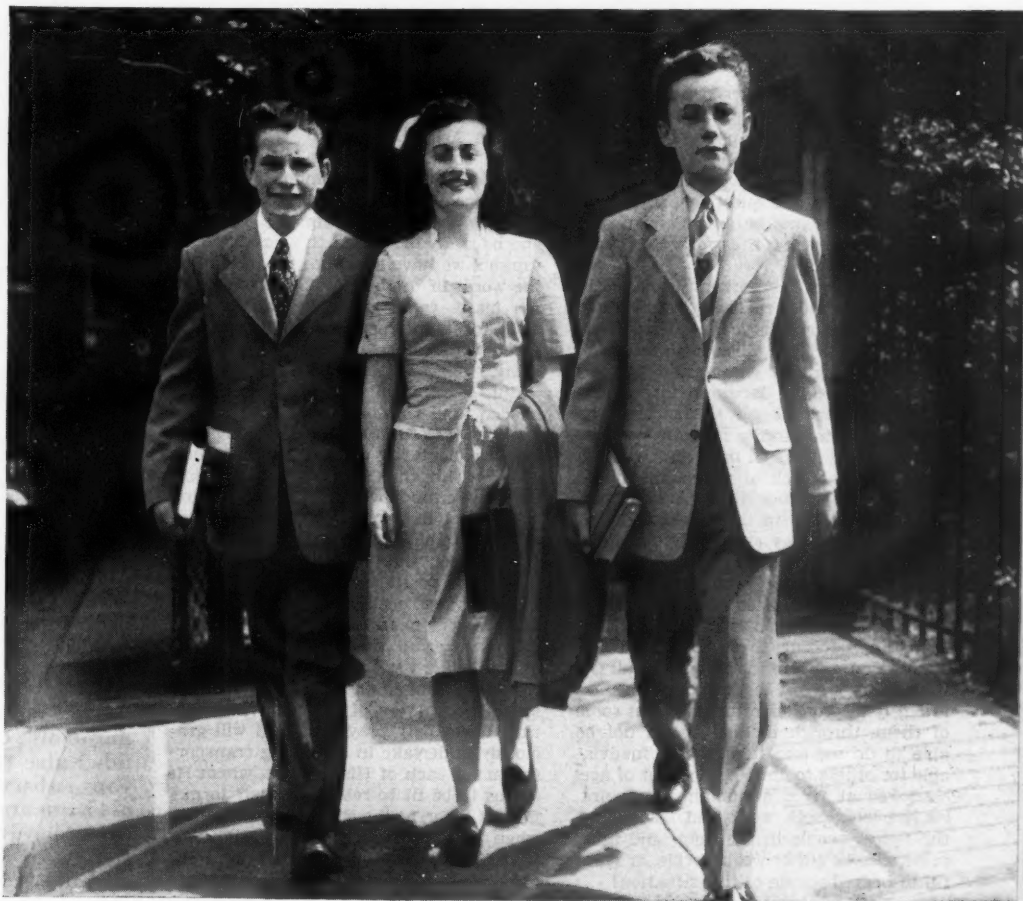
The story is the thing in fiction writing. If this key principle would be observed, we could begin to expect works by sound Christian writers comparable to the best that Lloyd C. Douglas or Sholem Asch has ever produced. And then—and not until then—can the truth of Christ go home to the hearts of men through virile, dynamic, Christian novels.

\*Houghton Mifflin Company, Boston.



If an author hopes to make a serious bid for the attention of discerning young people, as well as the unsaved, he must learn what, for him, will prove to be the hardest lesson of all: the story must come first! (Galloway photo)

April, 1945







Young China. Acme photo

# The Future of Missions in the Far East

By Edwin J. Tharp

*Strengthen ye the weak hands, and confirm the feeble knees.—Isaiah 35:3*

**M**ANY ARE THE SPECULATIONS today as to the probable date of Japan's collapse and the reopening of Manchuria and Occupied China to the gospel. In this connection the question arises, Will the Lord's servants be ready and physically able to renew the work they were forced to abandon?

If we think of the workers who are still interned, we must realize some of them are well advanced in years. All of them, irrespective of age, will need to return to their homelands at the earliest possible moment. Food in Japanese internment camps is always meager, so that even the strongest of the Lord's servants now interned will be weak in body and jaded in mind, through lack of nourishment and vitamins. A number of them will never be able to return to their field of labor, and those who may eventually do so will need two or more years to recuperate before taking up their work again.

Then if we take into consideration those who were repatriated, we find several of them approaching three score and ten. I am sure I am safe in saying that all the workers at present in the homelands are ardently desirous of returning. But some of them, through ill health, will not be able to do so; and it might be inadvisable for others to do so on account of age.

Looked at from a human standpoint, we are truly both weak and feeble. But the Lord's people in the homeland must in no wise be either weak, feeble, or fearful in heart because of this situation!

**W**HEN HENRY WALLACE RETURNED to the United States after his visit to China, he broadcast this message, having China particularly in his mind: "The main area of development after this war, new enterprise, new investment, new trade, new accomplishments, will be in the new world of the North Pacific and Eastern Asia."

This equally applies to new openings for the gospel in the abandoned fields of Manchuria, and Occupied China in particular. We must take up this challenge and be ready to send forth what available workers we have on hand. Or to take up the words of the late A. T. Pierson, written many years ago, "We cannot even wait for reinforcements. There is too much work to be yet done to allow of delay."

But reinforcements will be greatly needed, and to quote again, "In such a crisis as this there is but one thing that can be done to meet the emergency. Those within the Church who feel its importance must move forward in faith and prayer, relying upon Him, who can enable one to chase a thousand, and two to put ten thousand to flight; with whom all things are possible!"

The end of hostilities in the Far East may be very near, and yet it may be far off; for after all, there is only One who is able to make wars cease unto the ends of the earth. But in any case, we would entreat the prayers of all concerned that they believingly pray that God will graciously undertake in arranging transportation for each of His servants whom He deems to be fit to return to their former field of labor, at the earliest possible date, when the opportunity arrives, and also, that He will be pleased to raise up reinforcements to follow.

**J**UST A WORD ABOUT THE INTERNEES in Japanese encampments throughout the Far East. The hands of these beloved brothers and sisters are not slack, nor are their voices silent. They are herded together with hundreds of British, American, Belgian and Dutch subjects, the greater part of whom have never been favorably disposed toward missionary enterprise. Now these men and women (nearly all intellectuals) find themselves rubbing shoulders day by day with missionaries, who willingly do their share of the camp chores. Life in the so-called civic centers is so monotonous, these citizens of many lands are glad to attend gospel meetings and song services, and we have heard of many conversions and revivals taking place in some of the enclosures.

Pray much for the "prisoners of the Lord" who use their voices for Him, and remember especially the married couples with children. All have many personal needs, which they can make known only to God, but we can help them by praying, that they may all prove the sufficiency of God's grace in all their trials and sufferings. Wherefore, "strengthen the things which remain."



## Another Missionary Writes Home

*[Continued from page 433]*

believers appear. These all remind us of native Africa.

So, dear friends of homeland, after several months in this country we come to conclusion that they no need us here. They don't need missionaries, they need missionary spirit. They don't need preaching of Word so much as they need reading and doing of Word. They don't need us, they need our Saviour; but sad part is that in refusing us they refuse Him also.

The Bible is in almost every home, but it is seldom believed. It is treasured, but rarely tried; popular, but rarely proved. There is much busyness but no business; plenty of prospect but no preparation.

So thanks be to God, with a "phooey" (popular American expression) to Hitler and a hug for Romans 8:28, I'll be home on the next boat, which will be in His good and acceptable and perfect time. In the meantime, pray, pray, pray for America that she may want gospel like native Africa.



## A Warning!

**Watch your MOODY MONTHLY subscription expiration date!**

The numbers under your name on your magazine address label give the expiration date of your subscription. For example, 6-45 means your subscription expires with June 1945 issue. Renew at least two months in advance.—Editors.

Moody Monthly

## Golden Nuggets for Bible Students

By KENNETH S. WUEST

### A GREAT CRISIS

Peter said, "I go afishing" (John 21:3). Did he mean temporarily, or was he abandoning his preaching commission and going back into the fishing business?

The verb is *ὑπάγω* (*hupago*). Moulton and Milligan in their *Vocabulary of the Greek Testament* say, "In its Johannine occurrences *ὑπάγω* is almost always 'go away' as distinguished from *πορεύομαι* (*poreuomai*) 'go on a journey.'" In the common Greek of the day they say it means "go away, go back."

Thayer's *Lexicon* gives, "to withdraw oneself, go away, depart." He says, "Particularly, *ὑπάγω* is used to denote the final departure of one who ceases to be another's companion or attendant (John 6:67)." Thus, this word is contrasted with *πορεύομαι* in that while both mean "to go away," only the former has the idea of a permanent breaking of former relationships and attachments.

"Fishing" is from *ἁλιεύειν* (*halieuein*), a present infinitive, stress being placed upon the action as durative. Had the infinitive been aorist, the mere fact of fishing would be in view, but when a Greek writer goes out of his way to use another tense, he does so to emphasize detail. It was not a mere temporary bit of fishing, but a long drawn-out process that was in mind.

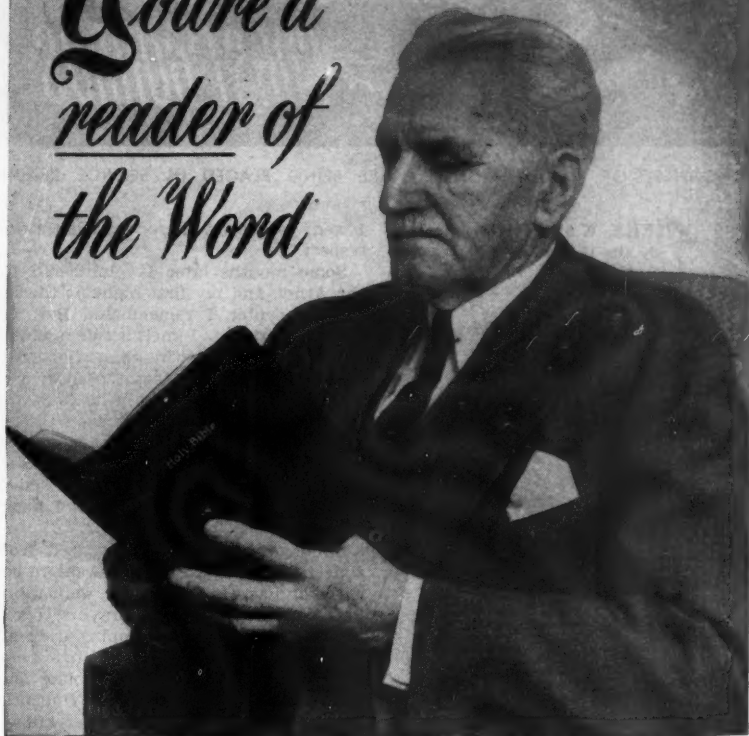
The disciples said, "We also go with thee" (*πορεύομαι*), which latter verb sometimes means, "to follow one," in the sense of becoming his adherent. It is so used here.

Here was a great crisis in our Lord's ministry. He had carefully trained these men for three and a half years in order that when He went back to heaven, they would continue to preach the gospel. Now, one of them was forsaking his trust and leading the others with him back into the fishing business. Impetuous Peter was running true to form here. He had sought to keep the Lord from the cross, he had taken an oath and had called the divine curse down upon himself when denying that he knew the Lord. Now, he was leaving Him in the lurch. To meet this emergency our Lord appeared at the seashore that morning.

Our Lord said, "Lovest thou Me more than these [fish]? Do you prize Me [*ἀγαπᾶω*—*agapao*] more than these fish, having a love for Me that is called out of your heart by My preciousness to thee, a love that impels you to sacrifice yourself for Me?" Jesus asked for a love of heart devotion (the same word used by Jesus in v. 16). Peter answered three times, "I have a fondness for Thee" (*φιλέω*—*phileo*). He gave the Lord a love of heart emotion. Jesus said, "Do you have a fondness for Me?" (v. 17). Our Lord ordered Peter back to his preaching commission in the words, "Feed my lambs." Then He told him that some day he would have an *agapao* love for Him, for Peter would die a martyr on a Roman cross.

April, 1945

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### WHERE WAS GOD?

By Ella M. Hansen

The doorbell rings . . .  
A telegram  
For which a father springs;  
Then, white-faced, sinks  
Upon a chair, unable quite  
To face his wife  
Who's spent the night  
In ceaseless supplication  
For their son,  
Their only son.

In bitterness he seeks  
His church,  
And to his pastor speaks  
Of pain and grief and doubt.  
"You preach of God,  
His love and care;  
Then why this loss  
We cannot bear,  
Of this, our son,  
Our only son?"

"Where was God  
When death  
Stretched forth his rod  
To him we loved so well?"  
"I think," the answer softly came,  
"When death befell  
Your son, that God  
Was in the very place  
He was so long ago  
When death befell  
His Son, as well,  
His Son,  
His only Son."

### ASHAMED OF CHRIST?

**W**HOSOEVER therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

Before entering the Army, and while traveling by train between Trenton and New York, a soldier sat down beside me. This soldier, a Negro, had been a physician in New Jersey before entering the service. I asked him if he had many opportunities to witness for Christ in camp, and he replied, "The first night in the tent most of the boys were swearing and telling smutty stories. Finally I said to them, 'Gentlemen, all evening you have been taking the Lord's name in vain and telling your filthy stories, and I have said nothing. Now, I am going to talk with God, and out of respect to Him, I ask you to please be quiet.' I went to my knees in prayer and not a sound was made. From that hour on, swearing and dirty stories went out the door, and each time

I went to prayer, there was silence and respect."

Some months later I volunteered for the Army, and my first night at the induction center I remembered Pvt. Simon's experience. I knelt beside my bunk in prayer. The following night, Saturday, I went to bed about eight o'clock, as I was scheduled for K.P. the next day. I spent some time in prayer, even though a poker game was going on not more than ten feet away, and with it, smutty stories and swearing. I had never heard such vile language in all my life as I heard that night.

Sunday night, being very tired from sixteen hours of K.P., I also went to bed early, and as was my custom, went to my knees in prayer. While praying, I was conscious of someone stepping over my feet, even though I was not in a passageway. When I finished, a young man came up to me and said, "You pray longer than anyone I have ever known. You must have been on your knees at least forty-five minutes." I talked to him about the Lord, and soon he accepted Christ as his Saviour.

The next day, another soldier said he believed in Christ as Saviour, but he had been ashamed to kneel before the boys. During the remainder of my seven days at Fort Dix, several boys from my barracks came to me to talk about spiritual matters, and gladly accepted a copy of the Gospel of John or tracts. The atmosphere soon cleared, and the boys stopped swearing and telling vulgar stories. When one boy slipped, he turned and apologized.

I have never ceased to kneel beside my bunk in prayer before retiring at night. Remember the words of the Lord Jesus, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me [or be ashamed of me] before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33).

Soldiers learn more quickly through example than through precept. Therefore, a great part of our training consists of GI movies and other means of showing us what they wish to teach. This is even more true in spiritual matters.

Before entering the service, I wrote my brother-in-law, Lt. Col. — (now overseas), who loves the Lord, and asked for suggestions. His reply was brief and to the point. "Take a supply of aspirin with you, and above all remember the boys are practical, hard-hitting soldiers from every walk of life and have to be shown. Don't try to preach to them, but

rather show them the Christian life." I had been in basic only a few days when I found the aspirin was needed to counteract colds, etc., but I found the latter part of the advice to be true also.

Ask the average G.I. Joe if he is a Christian and his answer will be a very definite, Yes. Or, ask in a meeting how many want to accept Christ as Saviour and the response will be pleasing. Ask these same boys if they are sure of going to heaven when they die, and you will hear, "I hope so." These boys are measuring the Christian life by those who profess to be Christians, yet are not working at it.

Souls cannot be won for Christ while drinking PX beer or any other. I have had more opportunities to witness for Christ through the reading of the Word of God and prayer than through any other avenue. Souls are hungry to know Him, and will turn for help to the person who has found reality in Christ. I urge every one, and especially those in the armed forces who have accepted Christ as Saviour, to take a stand for Him.

King David prayed, "O my God, I trust in thee; let me not be ashamed" (Ps. 25:2). What better prayer could we pray?

Soldier, sailor, marine, you will pass this way only once. What impression are you making on those around you? Ask the Lord for strength to stand true to Him, and He will not fail you. Then those of your buddies who are facing death at the front will trust in your Saviour and remember the tract or Gospel you gave them, and come to know Him, whom to know aright is life eternal.

Yield your life to Him anew to be His witness, and you will find glory and joy as others come to trust in Him too.—Cpl. M.M.T.



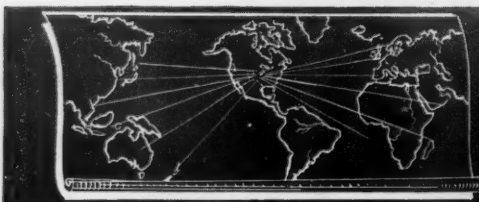
Everything we have comes to us from God, and that in a twofold way. First of all because God is our Creator. Every faculty and every power that we have is the direct result of His intervention in creative power in our hearts and lives and circumstances. Secondly, because God is a God of grace. If He has brought us to see anything at all, surely it means this, that we have learned that our sin-stained and sin-spoiled souls have been redeemed through the blood of Christ, and that we have now the privilege of offering to Him an acknowledgment that all things that we have are His.—J. Russell Howden.



A massive bimotored Martin Mariner in a jet-assisted take-off that enables the heavy Navy plane to shoot up from the water like a rocket.

Amid the setting of luxuriant palm trees, with a Navy scout bomber in the background, this Protestant chaplain conducts church services on a South Pacific island. Pews are made by planks set on crated tail fins for heavy caliber bombs. Official U.S. Navy photos from Galloway.





# MISSIONS



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## THE INDIGENOUS CHURCH

**I**NDIGENOUS is a word which has been grossly misused in connection with foreign missions. People often speak mistakenly of a church as being indigenous when it is merely self-supporting or self-governing. These characteristics, as fine as they are, do not in themselves make a church indigenous.

*Indigenous* means something produced, growing, or living naturally in a country, not exotic. Self-supporting and indigenous are certainly not synonymous terms when applied to churches. The difference between a self-supporting and self-governing church and an indigenous church can, I trust, be seen in the following simple illustration:

Some time ago I lived in a beautiful city on the North China coast. Back of our house were beautiful hills covered with all sorts of trees and native flowers. I used to enjoy going up into those wooded hills to look very carefully at the native flowers, because they were so unusual, so different from our western flowers, and yet there they were, giving out their wonderful fragrance all over the countryside.

From time to time I also visited a Chinese hothouse and looked at the plants and flowers the gardener had there, which were all imported. This man used to tell me how careful he had to be in growing these imported flowers—he had to nurture them, he had to watch them, as it were, day and night; but in spite of all he did for them, many of these plants died. Why? Because they were exotic; they were not indigenous.

In days gone by, we have been too eager to plant and build up churches in the likeness of those we have known at home. We have been too eager to see a church

arrive at some such form of completeness as it took hundreds of years to attain in our western world. We have been so eager to take the poor, struggling little mission church in our arms, to save it from every wind that blows, and carry it to what we considered its safe goal; and thus it missed all the discipline of struggle and conflict with hostile environment which is so essential to its development.

Many missionaries are not content to scatter the seed. They feel they must stay to put up a fence and keep the birds away, or that they must dig up the stony ground so the seed will have a chance to grow, or weed out this patch of thorns so the seed will not be choked. And they spend their time doing these things when they ought to be out sowing the seed.

To produce an indigenous church we must study and know the people among whom we bear witness, and think and work along their racial grain and not against it. In other words, when we deal with Chinese we have to think Chinese, and learn their mode of thought and outlook on life.—C. J. Glittenberg, in *China's Millions*.

## THE POSTWAR WORLD ALREADY DAWNS IN AFRICA

From daybreak until dark one sound keeps coming from the villages in central Africa. It is *thump! thump! thump!* Usually it is accompanied by the characteristic chanting of African music. It is the rhythm of a people complying with the requirements of a war which they had no part in making, but which is altering the pattern of African life. They are beating out the thin film of rubber from roots, stalks, and vines, laboriously brought in from forest and field. The noise of the pounding is symbolic. It echoes across the heavily wooded valleys to stir a primitive people out of old ways and customs. Even the remotest village cannot escape the implications for the postwar years of this steady cadence.

Rubber and sisal quotas, palm oil concessions, cotton plantations, jungle roads, paved runways, electric power plants, mechanical refrigerators are only the external indicatives of the change rapidly coming into African life. The real stirring is in the hearts and thinking of a people whose social foundations are swaying under the successive impacts of new ideas. Their knowledge of the world is increasing; their mental horizons are lifting; the old forms of superstition are losing force; and the familiar taboos and controls of tribal society are breaking down. The African people are entering the postwar period with uncertainty and without a sure knowledge of the foundations on which the new order of life is to be built.—*Missions*.

## Redeeming the Time\*

By Max I. Reich, D.D.

Childhood and youth;  
Then manhood's noonday sun;  
Then solemn evening glow,  
And day is done.

How soon is writ  
The last line on the page;  
How soon the curtain drops  
Upon the stage!

How soon is drained  
The cup of its content;  
How soon within the lamp  
The oil is spent!

Let me redeem  
The time, while still my own;  
Nor waste one golden hour;  
'Twill soon be gone!

\*Written at the time of the death of Dr. William H. Hockman, formerly editor of this department of the MONTHLY.

## CONCENTRATED WATCHING

When people are anxious for a thing to happen they watch with extraordinary concentration. I have seen the Moslems watching for their month of fasting to be over. All through the fast of Ramadan they must neither eat nor drink between sunrise and sunset. The people long for the month to be over.

They long for release, they long for the day when they are free to live a normal life again; just as you and I are longing for the day when these embargoes will be lifted, and we can preach the gospel as and where we will.

As the end of the moon-measured month draws near, men go up on the flat roofs to watch, because when the first outline of the new moon is sighted the fast is over. They stand and watch and watch. I have seen them go up and come down disappointed. They look so eagerly for the little line which is going to say liberty, freedom, go forward, your discipline is over. Then, suddenly there is a shout. They have seen it, the moon is through and they rush down to feasting and rejoicing.

Are we, children of God, watching the happenings of today with as much zeal and eagerness as they watch for the end of Ramadan? Are we reading our daily papers with great purposes in view, and when God's hand moves, are we alert and watchful to see His purposes? God never calls a halt because He has come to the place where there is no way out. No, but great things are happening, so let us be alert and watch.

Do not let us wait until the doors are wide open, and passages free, and boats

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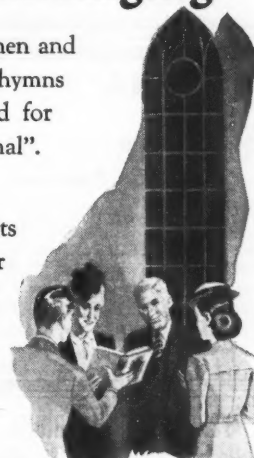
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### WITNESSING

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Gerald V. Smelser - - - Supt.

going and everything easy, and then not be able to move because we are not ready.  
—From *Missions on the Border of Afghanistan*.

### THE CROWD CAME BACK

Children and grownups in the weekly meetings in our house enjoy singing from the Papiamento song book, recently completed by our mission for use in the Netherlands West Indies.

Tonight a street meeting is scheduled in Papiamento. Two weeks ago, a rain shower scattered the crowd right in the middle of the chalk talk. Most of the people have a grave fear of rain. We took refuge in a nearby house while the rain pattered on the zinc roof. After a few minutes, people gathered about the door and said, "The rain has passed. Can you come back and finish the meeting?" When we went out, we found the entire original crowd waiting for us. After the meeting, as we were gathering up our instruments, they said, "How soon can you come back?"—Paul Sheetz, of the Scandinavian Alliance Mission.

### THE NAVAJOS NEED CHRIST

Here in the very heart of America—an America which has had the gospel from the time the Pilgrim Fathers landed on our shores—we find the Navajo Indians utterly devoid of the knowledge of the gospel with the exception of a small minority, who have been reached by self-sacrificing missionaries who have touched the few here and there.

The moment one enters this area, and particularly the Navajo hogans, one becomes keenly conscious of having entered the domain of Satan. One senses the presence of antagonistic forces of darkness. Here within our Christian America, in this heathen field, one finds the parallel to that which our foreign missionaries discover in far away foreign heathen fields. Here one enters into conscious combat with the rulers of the darkness of this world, who have for centuries succeeded in keeping these precious people in the midnight darkness of pagan superstition. But what a privilege to tell them of Jesus Christ, the Light of the world, who came to dispel that darkness and liberate them from the bondage in which they have been held chained century after century.

The Navajo Gospel Mission faces a tremendous task in evangelizing these people. They do not live in villages as do the Hopi Indians and others, but they live in hogans scattered over a vast area. This means that the work must be largely done by visitation from hogan to hogan and reaching the people by the twos, three or half-dozen. Seldom the missionaries have the opportunity of speaking to these Indians in congregations of any appreciable number.

This program of visitation involves exceedingly tedious and dangerous traveling by car in all kinds of weather over no roads at all or over the Indian desert trail. —Ezra S. Gerig, in *Other Sheep*.

Divine adjustment precedes divine en-  
duement.

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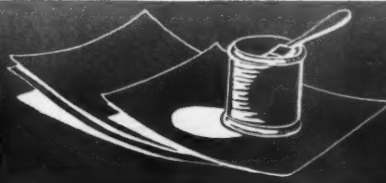
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★ Harold L. Lundquist



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Of smoke and screaming shells. And it shall feed

Pale lips and feeble pulse with grateful power.

Then one shall know of friends who wish him well—

For blood bespeaks concern in such an hour

More eloquently than mere words could tell.

But oh, I wonder whether he may know A stream more red than this, of purer flow,

And far more dear than mine could ever be,

Was once poured forth in its entirety To save his loved soul from the death of sin,

For him eternal life and joy to win!

—The Canadian Churchman.

## BE ALONE SOMETIMES

Secure for yourself some privacy of

life. As George Herbert says, "By all means use some time to be alone." God has put each into a separate body. We should follow the divine hint, and not lapse into the general flood of being.

Many people cannot endure being alone; they are lost unless there is a clatter of tongues in their ears. It is not only weak, but it fosters weakness. The gregarious instinct is animal; to be alone is spiritual. We can have no clear, personal judgment of things till we are somewhat separate from them.

Daniel Webster used to say of a difficult question, "Let me sleep on it." It was not merely for morning vigor, but to get the matter at a distance where he could measure the proportions and see its relations. So it is well at times to get away from our world—companions, actions, work—in order to measure it and ascertain our relations to it. The moral value of the night is in the isolation it brings, shutting out the world from the senses, that it may be realized in thought.

This is very simple advice but worth heeding: Get some moments each day to yourself; take now and then a solitary walk; get into the silence of thick woods, or some other isolation as deep, and suffer the mysterious sense of self-hood to steal upon you as it surely will.

—T. T. Munger, in *The Fellowship News*.

## TOBACCO DOES SHORTEN LIFE

The story which the American press will never mention is the scientific truth that tobacco impairs the life span. People who smoke more than a pack of cigarettes a day not only die sooner than non-smokers, but throughout their lifetime, from age thirty, they make themselves much more liable than non-smokers to all the ills to which flesh is heir; and even mild smokers impair their lives to an extent which, according to Johns Hopkins, "is measurable and significant."

This is the story which *Time* magazine said was enough to "scare the life out of tobacco manufacturers and make the tobacco users' flesh creep," but the Associated Press and United Press correspondents either suppressed or buried it.

Worse than that, when Secretary of the Interior Ickes offhandedly mentioned the suppression of this story (facts furnished by editor of *In Fact*) the very newspapers which had suppressed it accused him of error, and when the facts were sent Associated Press, New York *Times*, Columnist Pegler, *Saturday Evening Post*, and numerous papers throughout the country, all of which had either suppressed the story or attacked Ickes on false information, they refused to publish the scientific facts as supplied by *In Fact's* editor.

The tobacco advertisers share with peacetime automobile advertisers first place in spending money in newspapers and magazines. This is without doubt the reason the press suppressed the story.

The story proves scientifically that between the ages of thirty and sixty no less than 61 per cent more heavy smokers die than non-smokers.—*The Narcotic Review*.

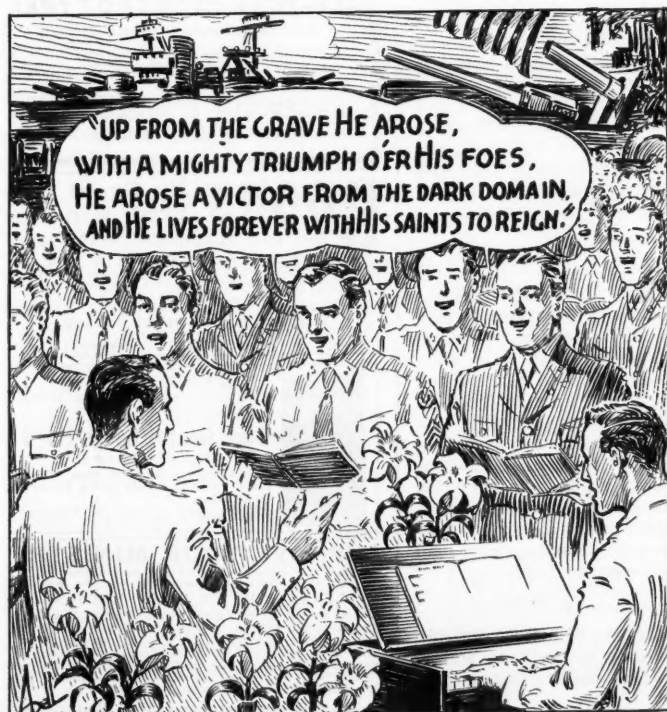
## NO PROFIT IN BEER FOR THE FARMER

There is no foundation whatever to the liquor industry's contention that it is an economic asset to the community and country, providing a market for the farmer's products, giving employment to labor, and making a large contribution to the nation's overall prosperity.

Five acres of grain fed to hogs produce 1,570 pounds of liveweight pork. This pork sold at retail for \$309 in 1943. The farmer got \$219 for his hogs, or 71 cents of the retail dollar spent for pork.


However, the five acres could produce the equivalent of materials used in making about 672 gallons of whisky, which would retail for \$4,032, excluding excise taxes, or \$10,920, including excise taxes. The farmer would receive \$164 for his grain sold for distilling. Thus, the farmer would get 4.1 cents of the retail dollar spent for whisky, if excise taxes were excluded from the price, or if included, 1.5

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cents of the retail dollar.

Farmers got from 25 to 75 cents of the retail dollar (in 1943) spent for most of the important foods. In contrast, farmers got from 4 to 7 cents of the retail dollar spent for whisky and beer made from farm products, when excise taxes were excluded, and, when included, from 1.5 to 5.3 of the retail dollar.—*News Bulletin*.

## EXPLOITING INSOMNIA

Try as I would, sleep evaded me last night. At last, when I could find no physical, mental, or spiritual reason why I should be wakeful, I decided to accept with thanksgiving this contrast with excessive sleepiness of which I have sometimes been victim, and to make full use of this supposed enemy of human happiness.

Just before retiring I had read Chester Quimby's statement that prayer with Jesus was prolonged, concentrated, consecrated thinking, and that "His night vigils were prayer-thinking, or thinking-prayers." And so I turned to this course myself, and before long was thankful that I had found time to remember before God many whose names I had not called in formal petition in many days. My own heart was drawn close, as I sought to bring others into the inner circle, and I found mind and body refreshed as fully as though by long hours of sleep.

A special meeting now just a few days ahead has given me concern. What shall I say when that time comes? But last night the theme for that hour came forcibly to mind and the general course I should follow was made clear. In a few minutes I accomplished more than I sometimes get done in hours or even in days of close application to study.

It is now just fifteen minutes after eight, but I have already accomplished as much as I sometimes get done during the whole day. And I have won victory over insomnia. I think I shall sleep tonight. I think so principally because I do not care whether I do or not, and I think that indifference will contribute to relaxation. Really, I would welcome another vigil, and while I shall in no wise seek it, if it comes I will be ready to meet its challenge.—*Herald of Holiness*.

## HOW TO MEET DELINQUENCY

After all is said and done, there is only one way of combating juvenile or adult delinquency. That one way is to bring the power of the Word to bear on the lives of people. Until that is done, all else will avail little enough. However, the gospel of Christ is still the power of God also over the lives of the young, as well as old. So there is just one thing for the Church to do. Apply this power of God. Nothing more need be done. This must be done. Nothing more can be done.—*The American Lutheran*.

The truly godly are instinctively humble. There is no humility so deep and real as that which the knowledge of grace produces.—*Andrew Millar*.

## The Challenge of the Resurrection.

[Continued from page 426]

always come in to the service when I know you are conducting the funeral because you are so sure." The world doesn't want to know what we are guessing or hoping. It wants to know what we know.

**B**UT AGAIN, IT WAS TO THEM the commitment of a great trust. Long ago, Longfellow wrote:

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"Life is real! Life is earnest!  
And the grave is not its goal.  
Dust thou art, to dust returneth,  
Was not spoken of the soul."

These men never knew that poem, but they knew the truth of it. For them life took on a new meaning in the light of this confirmed hope. It became a stewardship, a trust, a commitment for which they would some day answer. That is why they sold their possessions and brought the price of what they sold and laid it at the apostles' feet. That is why they were careless of their own safety and their own comfort. They believed this great truth, and they believed it so confidently that they lived not for this, but for another day—for the other day. In their reckoning there came to be only two days—this day and that day; today and the day, the day when the risen Lord should come and take account of their stewardship.

If today we are to serve God as they did, we must learn to live like that. We must look into this empty tomb until we know that "life is real, life is earnest; and the grave is not its goal." That's a great word in I Peter, "the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (3:21); the inquiry of a good conscience, as the margin has it, a good conscience asking questions because of the resurrection. Happy is the man who can answer these questions so as to bring him peace.

AND FINALLY, IT WAS AMONG THEM the continuation of a gracious Presence.

When the Lord Jesus went into the grave the disciples felt they had lost Him. When He came out they realized they possessed Him forever. And it was the continual consciousness of that possession which enabled them to live victorious lives.

When the Jewish leaders threatened them, they prayed, "And now, Lord," as though He were there. Ah, He was there! And because He was there, and because they knew that He was there, their lives shone with the radiance of God.

It is said that a popular preacher of England was one day preparing his Easter message. Suddenly he leaped from his chair and paced up and down the room, saying again and again, "He's alive! He's alive!" He had preached that scores and scores of times. But that day it finally reached his consciousness. Oh, that it might reach mine today! He is alive! He is alive!

Some years ago, during the dark days of the Russian persecution, some twenty-five evangelical Christians were caught meeting secretly in an underground meeting place. When the arresting officer counted them, the Christian leader said, "You have missed one." He counted again. "No," he said, "there are only twenty-five." "No," said the Christian, "there are twenty-six. Jesus Christ is here."

He is here. And in that fact lies our confidence, and from that confidence comes the effectiveness of our witness. "He is risen." "Come and see." "Go and tell."

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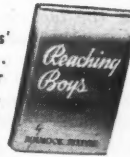
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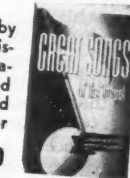


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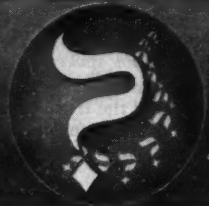
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# Practical and Perplexing Questions

★ Nathan J. Stone



## MARY AND THE RESURRECTION *A.McM., Salem, Ill.*

**Question:** Why did the Lord Jesus after His resurrection say to Mary, "Touch me not" (John 20:17), and yet allow Thomas to put his hand into the wounds (John 20:27)?

**Answer:** These words to Mary may be explained, on the one hand, by the words, "for I am not yet ascended to my Father." The Lord Jesus was the anti-type, not only of the profoundly typical sacrifices of the Old Testament, but also of the high priest in all his functions. It was necessary before the work of atonement was fully accomplished that the high priest enter into the Holy of Holies with the blood of sprinkling, and the greatest care was exercised that he touch no person, before doing so. Even so, the Lord Jesus must enter into the Holiest of all with His blood of sprinkling (Heb. 7:26, 27; 9:11, 12, 24-26). Also, as the first fruits of the resurrection, He fulfilled in Himself the offering of the sheaf of the first fruits, which was presented before the Lord as a wave offering before acceptance could be had for anyone (Lev. 23:10-14). On the other hand, the word "touch" here means to cling, and in the tense used, the passage signifies "cease clinging to me," as though He were emphasizing the fact that He had not returned from the dead to be an abiding Presence, as in His own individual Person. There was now to be no clinging to a visible and thus limited Presence, but there was to be a spiritual and abiding faith in the Person of the Holy Spirit (John 16:7). Thomas was allowed to touch only in order to fully remove his doubts.

—P&PQ—

## JOHN AND THE RESURRECTION

**Question:** What was it that John believed, in the account of the resurrection, as stated in John 20:8?

**Answer:** The account gives the impression that "that other disciple" (John) believed that Jesus had risen from the dead. This is the great consensus of opinion on this matter, and not that he merely believed, as some say, the report of Mary Magdalene only, that the body was no longer in the tomb. The word "believe" (v. 8) seems to be placed in contrast with the words "knew not the scripture, that he must rise again from the dead" (v. 9). John simply believed from the absence of the body that nothing but a resurrection could account for its absence. It was an *insight* on John's part, for it is not said that Peter believed. But there was more than insight. John also grasped the significance of the folded linens. It is noteworthy that three verses out of the nine in this incident mention

the linens. Besides, the Greek word for "he saw" (v. 8), different from the word used for "saw" (v. 5), denotes close observation, and really signifies that he grasped the matter and understood. It is further worth noting that John thought it worthy to record these apparently trivial details, sixty years after the event. Besides, his purpose is really to show how he was convinced that a resurrection had taken place.

—P&PQ—

## THE LAW OF SUBJECTION

*D.J.S., Chicago, Ill.*

**Question:** To what law does the apostle refer, in speaking of women, where it is said, "Let them be in subjection, as also saith the law" (I Cor. 14:34, R.V.)?

**Answer:** Most reference Bibles refer this to Genesis 3:16, which reads, "And thy desire shall be to thy husband, and he shall rule over thee." It is very doubtful, to say the least, that the apostle had any such reference in mind as Genesis 3:16. In a general sense, the term "the law" refers to the Pentateuch, which contains those laws and statutes governing the life of Israel in the land (as found in Exodus, Leviticus, Numbers and Deuteronomy). Still more particularly, the law refers to the Ten Commandments and all laws and statutes arising out of it. Genesis 3:16 would hardly be included in the law in its technical sense. But the apostle Paul does use this term in a very general sense. He writes in the Epistle to the Romans of the law of faith, the law of the spirit, and the law of sin. In Acts 23:3, notably, he speaks of being smitten, contrary to the law, but there is no such specific law in the Old Testament. The same is no doubt true of the law mentioned in I Corinthians 14:34. It probably refers to the laws and customs prevailing among the Greeks and Romans. Against their prejudices and conventionalities the apostle never ran counter if it could be avoided.

—P&PQ—

## CHRIST AND SOCIAL PROBLEMS *W.P., North Lawrence, Ohio*

**Question:** The question has arisen in our Sunday school class, "Was Christ a socialist?"

**Answer:** The Lord Jesus Christ certainly was not a socialist in any sense of this term as a political theory. He did not work directly or outwardly even for social reform, as we would understand that term, much less for Socialism. He indicated in the severest terms injustice, oppression, and the prevailing lack of mercy, but that is far different from advocating or instituting movements even for social reform. But what He taught

and urged would certainly bring about, from within and spontaneously, the best in that for which Socialism strives. He came to seek and save that which was lost (Luke 19:10). It is because the world has refused to accept Him as Lord and Saviour that it suffers from all the evils of sin, which Socialism can never remedy. When the "leadens instincts" of humanity are finally transmuted into the gold of the new birth in Christ at His coming again, we shall have something far better than Socialism can attain or even apprehend.

—P&PQ—

## MARY'S OFFERING

*W.A., Kokomo, Ind.*

**Question:** Was the offering of Mary (Luke 2:24) the poorest that could be found, or could they have used fine flour instead of doves?

**Answer:** There does not seem to have been any option in this particular kind of offering as between the two turtledoves and an offering of fine flour. The option was allowed in the case of the sin offering (Lev. 5:11), when the offerer was too poor to bring even the doves. If in the first case, the parents were too poor to bring the doves, no doubt there were means by which they could have procured them otherwise. In the case of the Lord Jesus, to show the humble circumstances in which the Prince of peace and King of kings and Son of God came into the world, Mary, His mother, could bring only the poorest offering the law allowed, but it was as efficacious as the best.

—P&PQ—

## MUSIC IN WORSHIP

*A.H., Lapine, Ore.*

**Question:** Does Amos 6:5 condemn the making and use of musical instruments? Since no specific command is given in the New Testament to use instruments in worship, should they be thus used?

**Answer:** Amos 6:5 only condemns the use and invention of musical instruments for corrupt, sensual purposes. A luxurious and decadent society was concerned only with its sensual pleasures and sought only to satisfy these pleasures with its music. So is much of the so-called music of today, which really emanates from the "prince of the power of the air," and panders only to the lusts of the flesh. Music is God-given, and its highest use is in connection with worship. Instrumental music was used in connection with the Temple services, as the Psalms plainly indicate. The New Testament would take this for granted, and no command would be necessary. Possibly there was no instrumental music in

the worship of the apostolic and early Church because of the informality and utmost simplicity of the services at first. Under persecution, the need of quietness or secrecy would preclude the use of instruments, even if they were thought of. Music would develop naturally with the organization of worship in a church on a more established basis.

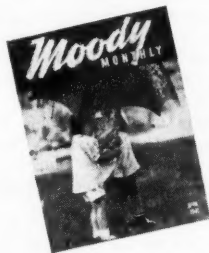
—P&PQ—

#### PAUL AND SIN

K.A.O., Downer's Grove, Ill.

**Question:** Is the present tense the only possible tense in the Greek in Roman 7:15-25, where the apostle Paul speaks about his personal experiences in the battle with sin?

**Answer:** The present tense is certainly not the only possible tense here. It is probably what we call the "historical present," used to make the experience more vivid to the reader. No doubt this tense better suits his purpose also of summing up in his own experience what is a general experience and struggle. It is the struggle of the law of sin and death—that is, the law of fleshly desire and impulse—against the higher law of the inward man—the law of the mind and the spirit—to do that which the law commands. The body is the slave of sin and death, and its deliverance and obedience to the higher law is brought about through the Lord Jesus Christ, who, through our sanctification of life to Him, delivers from the domination and impulse of the flesh (Rom. 6:3, 4; Gal. 2:20; 6:14).



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## PIONEERS OF FAITH

Genesis 12:1, 2; Acts 7:4-7, 12-17

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We begin at Genesis 12—not because chapters 1 to 11 are not important. They deal with the beginnings of all things, including, we are sad to say, the beginning of sin. In the midst of that account there is the first promise of a coming Redeemer, in Genesis 3:15. Then at Genesis 12 in calling out Abram to be the father of the new nation in which the Redeemer, Jesus Christ, was to be born, we have the first great step in fulfilling that promise.

### I. A Call and a Covenant (Gen. 12:1, 2).

God was now ready to make known His choice of a man to be the father of His chosen people. He went down into Ur of the Chaldees in the midst of heathen worship, and called out a man who had faith in the true God.

Abram, "when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. 11:8).

The Lord called him out from his own land and kindred, to get him away from his heathen forebears and their worship. God wants separated believers in our day, too (read and ponder II Cor. 6:17, 18). That call comes to every believer. To those who are to serve Him, there is a definite call much like Abram's (see Matt. 10:37-39).

With the call came a great covenant, a seven-fold promise given in Genesis 12:2, 3. That covenant God repeatedly renewed with Abraham and his descendants. It has been partially fulfilled, and God has put Himself on record that every bit of it shall be completed. He keeps His promises.

Why did God choose Israel? It was an act of His sovereign grace, not based on their merit or goodness. He had a threefold purpose: (1) That they should

be the repository for His truth (the Old Testament) in the earth; (2) that they should be the channel for the coming of the personal Redeemer to the earth; (3) that they should be a national witness to the one true God amid the nations of the earth.

They accomplished two of these, but failed in the last, and are now under God's judgment for that sin and failure.

### II. Obedience and Opportunity (Acts 7:4-7).

Abram went out at God's command, even though he knew that it meant suffering and trial, being obedient without question or hesitation. Bible history reveals that God delights to do mighty things for those who give Him unquestioning obedience.

God did great things for Abraham, and yet he did not live to see the fulfillment of the promise. He knew it was to be so, realizing that God's plan was to be carried out in the children which he did not yet have (see Heb. 11:9-11).

Here is a lesson for us. Our faith today, and the measure in which we apprehend the grace of God for life and service, will bless not only us, but our children (Ps. 103:17). For their sakes we ought to seek to increase the spiritual heritage of our families. Certainly we should do nothing to blight their lives (Exod. 34:7).

One may not be able to boast of the greatness and fineness of one's ancestors, but one can be determined by the grace of God to be a good ancestor.

Observe that Abraham's obedience opened up the whole history of blessing and usefulness to the entire nation of Israel, a history not yet concluded by any means. Think what opportunity he might have destroyed by disobedience.

### III. A Family and Its Faith (Acts 7:12-17).

Stephen, a portion of whose address of defense before the council is here before us, reviews the history of God's dealings with Israel. Tracing the line down through Abraham, Isaac, Jacob and Joseph, he recalls how God provided a haven of plenty for them in Egypt until they were ready to be brought up into the possession of their inheritance—the land of Palestine.

Lack of space forbids the review of the lives of these pioneers of faith. The study would be most illuminating, for it repeatedly throws into sharp contrast the awful failures of these men when they forgot God, and the mighty victories they gained when they believed Him.

In spite of their failures they were essentially men of faith, for God has counted them worthy of a place in that remarkable list of heroes of faith found in Hebrews 11 (see vv. 17-22).

The days in which we live are not pioneer days in the usual sense, but they

are days when God is calling for new pioneers of faith to serve Him in a befuddled and bruised world. There are stirring days ahead for the Church of Christ if we as Christians will, like Abraham, hear the call of God and go out in loving obedience to Him.

April 22

## THE FOUNDING OF THE NATION

Exodus 18:19-24; 19:3-8

**Golden Text:** *Righteousness exalteth a nation; but sin is a reproach to any people.*—Proverbs 14:34.

**G**OD has a purpose for the lives of men and of nations. Happy are those who seek His guidance so that their lives may be directed in right and useful channels.

God's threefold purpose for Israel, which we noted in our lesson of last week, could only be worked out in a nation which was separated unto Him, following holiness in its life and service.

In Exodus we see how God began to carry out His purpose for Israel by delivering them from the bondage of Egypt and establishing them as His people. The mighty power shown in bringing them out of Pharaoh's grasp, through the Red Sea, and on up to Sinai, is shown again in this lesson as they are prepared to function as a nation.

Moses, one of the greatest and most able figures of all history, was God's appointed leader. His success is explained by his willingness to follow God's leading. He sought:

### I. God's Counsel (18:19).

Jethro, the father-in-law of Moses, having observed how he was burdened constantly by the affairs of the people, came to offer him advice. He started in the right place, by urging Moses to continue to seek God, yes, to spend even more time in the Lord's presence, asking His wisdom and guidance.

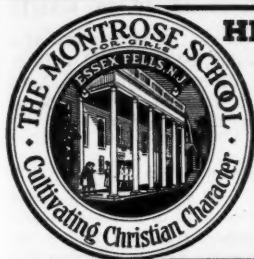
No man can lead a people in the right way if he does not have his own life in constant touch with the throne of God. Much of the failure of our day centers right there. We talk much to other men about our national and international problems. There are multiplied meetings and conferences. They *do* have value, but very little, unless there is a seeking of God's will.

A day of national repentance and prayer would do more for us than many weeks of discussion and debate. We need to seek God's counsel.

Note that the coming of Moses to God concerned the daily affairs of his people. That reminds us that not only the life of our nation, but that of our homes, and our personal beings, need God's counsel.

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To aid Moses in administering the affairs of the nation, Jethro recommended the appointment of men who were to serve as:

## II. God's Counselors (18:20-24).

There has been not a little criticism of Moses for accepting this advice. It is pointed out that when God puts heavy burdens on us, the way out is not to shift the load on someone else, but to seek God's special grace to bear it and to do it acceptably.

There is value in such an interpretation; but when one considers the devout and careful approach of Jethro to the matter (vv. 9-12) and his evident desire to glorify God in it all, there is ground for believing that he was giving Moses good advice.

The great unorganized host of possibly two million people were going through a very difficult experience. The result was dissension and strife, often over trivial things, which needed to be settled. For all this to come to Moses seemed undesirable; therefore other men were chosen to be counselors to the people, interpreting for them the law and the will of God.

While each of us should carry every God-given responsibility with gladness, that does not mean that we are to assume that only we are able to do things. There is no more tragic figure than the pastor or church officer who tries to do everything. Why not put others to work?

How can our young people and new converts ever find a place of service if older Christians hold on to every job in the church? Let us train them, then trust them with real responsibility. Counsel, encourage, pray, direct if need be, but do not try to do it all yourself!

Now we come to the solemn and crucial moment when God was ready to establish His people and they were ready to accept:

## III. God's Covenant (19:3-8).

In the sacred and awe-inspiring meeting place before Mount Sinai, where the Lord was to give them His law (Exod. 20), they made a solemn covenant with God.

In preparation for it He reminded them of what He had done for them in the past. God is the unchanging One. If He was tender and gracious toward them in the past, they could enter the future confident of His blessing. And so may we!

Note verses 5 and 6, for they give us God's great purpose for Israel. All they had to do was to obey His voice by keeping His covenant. This they, in solemn assembly, agreed to do (v. 8). How different their history—and that of the world—would have been had they kept their promise.

We lament their failure, but what about us who are so highly favored that we have Christ in our midst? Are we obedient?

Following the making of the covenant (which God will one day fulfill in spite of their failure), we have the giving of the Ten Commandments, and the establishment of Israel's center of worship in the tabernacle. It was the dwelling place of God among His people. How precious!

April 29

## SETTLEMENT AND STRUGGLES IN CANAAN

Judges 2:6, 7, 11, 12, 18, 19; 6:11-16

**Golden Text:** *Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.*—Joshua 1:9.

God keeps His promises. Israel found that to be true as He brought them into the promised land of Canaan. Those who rebelled against Him had died in the wilderness, but now a new generation had come into possession of the land.

Here they met the challenge of the heathen, and were victorious over them as they trusted the Lord. Joshua, their leader, after faithful service, was ready to go to be with the Lord, but before doing so, reminded them of God's promise and of the danger of unbelief and sin. As our lesson opens, we find the people settled in the land, as far as they had taken it. We find:

## I. God's Promise Fulfilled (2:6).

The Lord had promised the land to them as they went in and possessed it by faith in Him. He fully kept that promise in the measure that they believed Him. They never did take the whole land, but that was because of their failure, not God's.

The story speaks to us. God has provided a rich inheritance for the believer in Christ, but it must be appropriated by faith. How much have we taken out of the riches we have in Christ?

We are also reminded of the absolute faithfulness of God. There is little in this world in which we may repose complete confidence, but we may and should trust God. He has never failed anyone, and He will not fail us.

## II. Man's Promise Broken (2:7, 11, 12).

The people had solemnly promised to keep God's commandments (see last week's lesson). That promise they had renewed in response to Joshua's farewell challenge (see Josh. 24:20, 21). They kept their word only as long as those who remembered Joshua were alive, and then they "forsook the Lord."

This fall of Israel has its counterpart in what is taking place in our land today. The great mass of decent people in America were reared in Christian homes. They know what is right, and they live on the spiritual and moral momentum received from their godly parents.

The next generation now coming into power, without the benefit of spiritual training in the home and church, are forsaking the Lord and following other gods, the gods of pleasure, of money, of lust.

What a sad picture of our dear land one gets as he reads the daily newspaper. There is one certainty—the road of disobedience leads to God's judgment, just as it did for Israel.

## III. God's Plan of Deliverance (2:18, 19).

One would have thought that God

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would give up a people so set on sinning, but He did not. He provided deliverance for Israel. That gives us courage, for we know that He has not given us up, but has provided in Christ a sure deliverance—if America will but turn to Him.

For Israel's deliverance God provided judges, who were not only judicial, but, in fact, primarily administrative in their work. They were God's men to call Israel back to Him. The repeated failure and backsliding of Israel brought new acts of mercy on God's part in calling out new judges.

It is interesting to note that God works through men. Some of these judges were great men; others were just ordinary men. But each in his appointed place, at the appointed time, was God's man.

God is looking for men today who will serve Him. He wants brilliant, capable men, but He also calls the ordinary, everyday variety, and as they are faithful, He blesses them. Has He called you? Have you responded?

We have an outstanding example of how God worked through an individual in the last part of our lesson. Here we see:

#### IV. God's Presence and Power (6: 11-16).

Israel had long been under the oppression of the Midianites, who would sweep over the land and steal their crops and their flocks. Israel finally turned to God for help, and He met their need by calling Gideon as the fifth of the judges.

God found His man at work. He uses those who are busy doing what they can with the limited opportunity at hand.

God knows better than to call an idle man, one who is sitting around waiting for opportunity to knock. He seeks out the busy person and gives him more to do.

The work of the church is not done by the people who have plenty of leisure time. They are off fishing, or are just resting, and cannot be disturbed.

Note the entirely adequate provision made for Gideon's success. "Surely I will be with thee." That means both the presence and the power of the eternal and omnipotent One.

Gideon at once began the tearing down of the heathen places of worship in his own community. It was the hardest place to start. It always is. But the one whose light is to shine afar must see that it shines brightest at home.

The humility of Gideon as he looked at himself (v. 15) is commendable. But note that he did not permit it to shut the door of faith, as he believed God and did mighty exploits for Him. Don't trust yourself, but do trust God!

May 6

#### THE HEBREW MONARCHY AT ITS HEIGHT

I Kings 9:1-7, 26; 10:26-28; 11:4, 11

Golden Text: *Blessed is the nation whose God is the Lord.—Psalm 33:12.*

**K**EEPING up with the neighbors is not always a desirable thing, but both men and nations do it. When the last judge, Samuel, had become old, Israel

April, 1945

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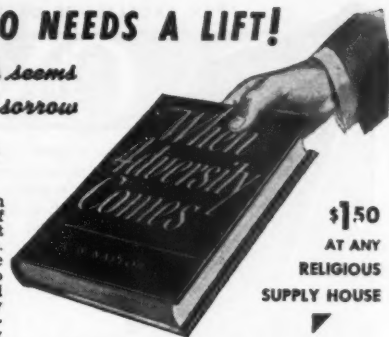
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began to demand a king like the nations round about them.

Although the rejection of His direct rule over them through His chosen men was a sad development, God permitted them to choose a king. Saul, their first king, was evidently selected for his appearance and his physical superiority. He began well, in dependence upon God, but came to a tragic end because of sin.

David, who followed Saul, had his failings, but was essentially a man after God's own heart. He wanted to build a temple for God, but because he was a man of war, God decreed that his son, Solomon, who succeeded him, was to build it.

With the reign of Solomon, and especially with the building of the temple, the monarchy in Israel reached its highest development—only, as we shall see, to go down to disaster.

Our lesson opens after the remarkably fine prayer with which Solomon dedicated the temple.

### I. Dedication Accepted (9:1-3).

God was pleased with Solomon's intelligent and spiritual prayer and the act of dedication, and He hallowed the house of the Lord by putting His name on it and assuring them of His continual presence.

It is a delightful thing that God is willing to accept at the hands of a man the dedication of either himself or his possessions for God's glory. The Lord is Maker of heaven and earth and surely has no need of what we have. And yet He does have need of it, and is ready to use it as we present it to Him.

Our act of dedication results in His act of acceptance and consecration of our talents, our time, our money, or our goods for His glorious service.

But God expects His people to continue in devotion to Him if they are to have His continued presence and blessing.

### II. Consecration Expected (9:4-7).

The throne of David was to remain in the lineage of Solomon as long as he and the people of Israel walked uprightly before God. He expects obedience to His commandments, and apart from it He cannot give His blessing.

Note the faithfulness of God. No man would ever have introduced such a note of solemn portent and of warning into an occasion which seemed all gladness and light. Prosperity was at its height. The king was in favor with both God and man. Into that picture of success and grandeur God paints with bold strokes a great and striking "IF."

It is presumption to think that we can coast along on past attainments or former piety. If we are to be used and blessed of God tomorrow and the day after, we must look to our consecration to Him and our obedience to His will.

### III. Possessions Glorified (9:26; 10:26-28).

We read in 10:23 that "King Solomon exceeded all the kings of the earth in riches and wisdom." He had reached the pinnacle. The Chinese have a proverb, "The man who stands on the pinnacle has nowhere to step but off."

It need not have been a snare for

Moody Monthly

Solomon to be rich if he had maintained his simple faith in God, but the temptations brought in by heathen wives whom he foolishly married, coupled with the deceitfulness of riches (Matt. 13:22), soon led him into the downward path.

The almost unbelievable riches of Solomon could have been used for the glory of God, but instead they were an end in themselves.

When money takes the ruling hand in a man's life, he loses out spiritually. His life becomes an empty farce; his soul can be satisfied with only more and more gold.

Solomon was soon led into the folly of turning to the worship of heathen gods. Little wonder that we find:

#### IV. Judgment Decreed (11:4, 11).

It would seem that a man who knows the Lord should grow in grace and become even more intimate with God as he grows old. One might expect that the passing of years should mellow and sweeten life. But sad to say, it is often not the case.

"When Solomon was old," he went after false gods. How tragic! Little wonder that one of the saintliest men this writer ever knew prayed constantly as he went on into his eighties, "Lord, keep me from ever becoming a wicked old man." Other old men and women (yes, and all of us) could well pray the same prayer.

So it became necessary for God to wrest the kingdom out of the hands of the great Solomon, and Israel goes on to its history of a people divided, of disobedience to God, and of ultimate judgment. Of that we shall see more in the weeks just ahead.

May 13

#### THE TRAGEDY OF THE NORTHERN KINGDOM

I Kings 12:26-30; 19:1-4, 13b-18;  
II Kings 17:7, 8.

**Golden Text:** *O magnify the Lord with me, and let us exalt his name together.*—Psalm 34:3.

NATIONS as well as people come to crossroads in their history, and taking the wrong road then means future disaster. Solomon had built up a great national prosperity, but at the expense of heavy taxes. He had forgotten God, and was succeeded by a son who followed in his footsteps.

Offered an opportunity to ease the burden of the people (I Kings 12:14), Rehoboam in his folly made it greater, and the nation was divided. The ten northern tribes, which were henceforth to be known as Israel, followed Jeroboam, and the two southern tribes under Rehoboam became the kingdom of Judah.

Jeroboam started with God's favor, and might have led his people aright, but instead he became the king whose name stood for wickedness (see II Kings 15:18). The story of that downfall is a sad picture of unbelief and failure.

#### I. Religion Meets Politics (I Kings 12:26-30).

Jerusalem, now in the rival kingdom of Judah, was the center of Hebrew worship. While the people of Israel were

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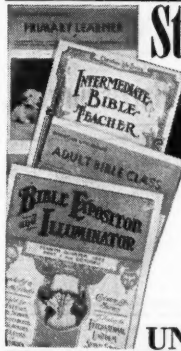
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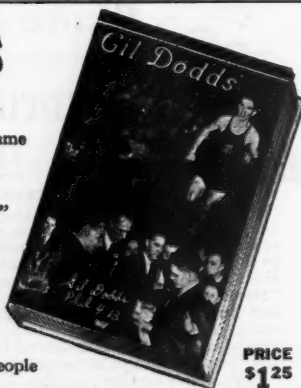
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free to go there to worship, Jeroboam saw that it might lead to their being led away from him. It was a shrewd political deduction, but it left God out of the picture.

He established new centers of worship, where calves of gold were set up. They were probably intended to be a symbol of God, but they bespeak the folly of mixing worldly things with the things of God. They become an abomination and a snare.

The people responded to the apparent interest of the king in their welfare, and worshiped at the most convenient place. Religion had met politics, and had let politics take the upper hand.

Someone has suggested that when we begin to find ways to make our religion easy, we can be certain that it is the enemy of our souls who is at work. When Satan begins to be solicitous about our welfare and suggest that it is too far to go to church, or that the weather is too cold (or too warm), etc., etc., we should be on guard.

Religious ease was a big step downward for Israel, and it can be for any other nation. Where does America stand in that important matter?

## II. A Queen Meets a Prophet (I Kings 19:1-4, 13b-18).

Elijah under the mighty hand of God had defied the wicked king, Ahab, and his more wicked queen, Jezebel; yes, and all the prophets of Baal, and had been gloriously victorious (I Kings 18:17-41).

The queen, who was devilish in her wickedness and determination to destroy the worship of the true God, threatened the prophet. He who had met the challenge of the hundreds of prophets fled in fear before the relentless hatred of this venomous woman.

The prophet felt that all was lost, but God revealed to him that even in that dark day there were many who were still true to Him (v. 18). It is a precious and encouraging bit of light in an otherwise dark scene.

Our main interest in this lesson is not the experience of the prophet, but in seeing the cause of Israel's downfall. Here we see one great reason—every king of Israel was a wicked man. Some were better and some worse, but all of them forgot God.

A nation is on the downward path when its rulers forget God. What about our own nation? What about the elected representatives of the people? Do we choose men for public office because of their Christian faith and character, or on the basis of political expediency or affiliation?

Thank God for every Christian officeholder and for every recognition of God on the part of our leaders. Pray for them and support them in every good purpose. Pray for conviction of sin in the case of those who "know not God and obey not the gospel of our Lord Jesus Christ" (II Thess. 1:8).

## III. A Nation Meets Its Doom (II Kings 17:7, 8).

The hour had struck when God's heavy hand of judgment had to fall on Israel, the northern kingdom of ten tribes. Verse 6 of this chapter relates

Moody Monthly

their carrying away into captivity to Assyria, and verses 7-9 tell the reason for that judgment.

Ingratitude for God's blessing (v. 7) led to the worship of other gods (v. 8). They knew God's hatred for the sin of idolatry, and His judgment upon those who walked in that way, but they went right on. There are those who walk in that way in our day, and their end will be the same.

Note in verse 9 that these things were done "secretly." "The same thing is true today of many who profess to be the people of God. The line of demarcation between the church and the world is not clearly drawn. We do well to note carefully the outcome of this course of procedure on Israel's part (vv. 6, 18). The fact that Israel did these things secretly did not hide them from the eyes of Jehovah (Ps. 139:1, 2; Heb. 4:13)" (John W. Bradbury).



## The Church Which Is His Body

[Continued from page 430]

salem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This lays upon the Church the responsibility of evangelization, the responsibility of reaching every creature in every generation with the gospel of Jesus Christ, that the body may be completed.

One day it will be completed, for the apostle Paul says, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Rom. 11:25). The fullness of the Gentiles, when attained, will bring us to the completion of the Church, to "the measure of the stature of the fullness of Christ."

Let us be careful that we do not sail under a wrong flag and delude ourselves with the idea that when we have reached every creature with the gospel the end will come. This end (Matt. 24:14) is not the completion of the Church; it is the end of Daniel's seventieth week, the end of the Great Tribulation, which marks the second coming of Christ to the earth. The rapture of the Church, which precedes the second coming of Christ, will occur when the body is complete. And our responsibility in every generation is to reach every creature with the gospel; not with the motive of hastening the coming of Christ, but with the higher motive, dear to the heart of God, of completing the body of Christ, the one new man.

This may occur at any moment, and the believer should live in constant expectancy that with the winning of this or that soul the fullness of the Gentiles could be brought in, and the body, in the glorious rapture, joined to its Head.

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# Outline and Illustration

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors

## EASTER OPENINGS

Luke 24

1. Opened Tomb (vv. 1, 2).
2. Opened Scriptures (v. 27).
3. Opened Eyes (v. 31).
4. Opened Understanding (v. 32).
5. Opened Heaven (vv. 50, 51).

—Joseph Croft Dent.

\*\*\*

## RESURRECTION

1. It Assures a Righteous Redeemer (Rom. 1:4; Acts 2:36).
2. It Establishes a Pleading Priest (Heb. 4:14, 15; 7:25).
3. It Ordains a Just Judge (Acts 10:40-42; 17:31).
4. It Certifies a Mighty Monarch (Phil. 2:8-10; Rev. 19:11-16).

—Robert M. Arthur.

\*\*\*

## THE SIGNIFICANCE OF EASTER

Matthew 28:6

*Introduction:* The resurrection of the physical body of Jesus Christ is of vital importance and has a threefold principal meaning.

1. *Proof of Deity* (Rom. 1:4).
2. *Pledge of the Christian Life* (Eph. 2:6; Col. 3:1-3).
3. *Promise of the Believer's Resurrection* (I Thess. 4:14; II Cor. 4:14; John 14:19).

—Ingersoll Olmsted.

\*\*\*

## WHAT WILL THESE BODIES BE?

I Corinthians 15:42-44

1. They will be *Incorruptible* bodies (v. 42).
2. They will be *Glorious* bodies (v. 43).
3. They will be *Powerful* bodies (v. 43).
4. They will be *Spiritual* bodies (v. 44).

—R. W. Van Anda.

\*\*\*

## DYING TO LIVE

II Corinthians 5:15

1. Substitution—"He died for all."
2. Salvation—"That they which live."
3. Separation—"Should not henceforth live unto themselves."
4. Consecration—"But unto him which died for them, and rose again."

—F. Wm. Kealy.

\*\*\*

## "I BESECH YOU"

1. "Present your bodies a living sacrifice" (Rom. 12:1).
2. "Receive not the grace of God in vain" (II Cor. 6:1).
3. "Be not soon shaken in mind, or be troubled" (II Thess. 2:1, 2).

—Maynard A. Mills.

## CHRIST'S AWAKING

Flowers sleeping,  
Women weeping,  
Daylight trembling o'er the hills;  
Morning breaking,  
Sleepers waking—  
Thoughts of life one's being thrills.

Christ is rising,  
Death despising,  
Stone and seal give way to power;  
For One living  
Light is giving  
To this early, holy hour.

Christ immortal  
Breaks the portal  
Of the dark and chilly tomb;  
By believing,  
Him receiving  
We are free from death and doom.

Give Him glory,  
Tell His story,  
How He died for sinners lost;  
Fail Him never,  
Love Him ever,  
He is yours at awful cost.

—Mabel Haldeman, in  
*The Christian Witness*.

\*\*\*

## A THREE-STONE CLUSTER

Three sermon outlines by as many co-operative homilists, analyzing the *same text*. What appeals to you?

"They that sowing in tears shall reap in joy" (Ps. 126:5).

I

1. Intensive Sowing of the Seed (Luke 8:11; Eccl. 11:1).
2. Intercession for Success (Isa. 62:6; Phil. 4:6).
3. Ingathering with Gladness (Ps. 126:6; Isa. 55:10-13).

—Elmer E. Bloom.

II

1. A Burdened Heart.
2. A Deep Conviction.
3. A Blessed Realization.

—Daniel Knox Ford.

III

1. Learning—from God's Providences.
2. Sowing—Even in Sorrows.
3. Reaping—Sheaves of Blessings.
4. Rejoicing—in Lessons Learned.

—Walter Rothwell.

\*\*\*

## FOUR REASONS FOR HOLINESS

1. The Character of God Our Father (I Pet. 1:15, 16).
2. The Holy Spirit Our Indweller (I Cor. 6:19).
3. The Return of Christ (I John 3:2, 3).
4. The Influence of Our Lives upon Others (John 17:20, 21).

—A. C. Lane, in *The Witness*.

## THE GOSPEL WHICH WE PREACH

I Peter 1:25

1. The Gospel of a Person (I Cor. 15:1-4).
2. The Gospel of Grace (Acts 20:24).
3. The Gospel of Peace (Eph. 6:15).
4. The Gospel of Power (Rom. 1:16).
5. The Gospel of Glory (II Cor. 4:4).
6. The Gospel Everlasting (Rev. 14:6).

—W. Clarence Johnson.

\*\*\*

## LIFE IN CHRIST

I Corinthians 1:1-9

### I. The Fountain of Life.

1. God (v. 2).
2. Grace (vv. 3, 4).

### II. The Function of Life.

1. Reception (v. 4).
2. Reflection (vv. 5-7).

### III. The Fellowship of Life.

1. Christ (v. 9).
2. Christians (v. 2).

### IV. The Finality of Life.

1. Wishing (v. 8).
2. Waiting (v. 7).

—Life of Faith.

\*\*\*

## THEY SHALL NEVER PERISH

John 10:28

Because of—

1. The Saviour's Word (John 5:24).
2. The Saviour's Blood (Heb. 9:12; Rom. 5:8, 9).
3. The Saviour's Power (I Pet. 1:5; Phil. 1:6; II Tim. 1:12).
4. The Saviour's Hand (John 10:28; Matt. 14:30, 31).
5. The Saviour's Prayer (John 17:11; Heb. 7:25).
6. The Saviour's Life (Rom. 5:10; Col. 3:4; I John 5:11).
7. The Saviour's Love (Luke 15:4, 1 c.; Rom. 8:38, 39).

—Kingdom Truth.

\*\*\*

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## THE SAFETY ZONE

An old minister, who was preaching on a village green in England, had lived on the American prairies. He had a fascination for my boyish ears as he told of a prairie fire. He described the way the Indians saved their wigwams from the blaze by setting fire to the dry grass immediately adjoining the settlement. "The fire cannot come," he cried, "where the fire has already been."

That is why I call you to the Cross of Christ. Judgment has already fallen there and can never come again. *He who takes his stand at the Cross is safe evermore. He can never come into condemnation; he has passed from death unto life. He is in God's safety zone.*

—F. W. Boreham, in *Truth*.

\* \* \*

## WINGS TO FLY WITH PROVIDED

Our neighbor had on his lawn a small oval flower plot, fenced with chicken wire about a foot high. Into this enclosure a young robin had landed one morning, after one of its early attempts to fly. As I looked out, I saw the excited little fellow hopping along the fence vainly looking for a hole through which to escape. "Foolish little bird," I thought, "why do you not use your wings and fly over the fence?" And then an inward voice whispered, "Foolish little me! How often I anxiously look for a way out of my troubles, when God has provided me with wings to rise above them." *"They that wait upon the Lord . . . shall mount up with wings as eagles" (Isa. 40:31).*

—E. B. S., in *Our Hope*.

\* \* \*

## WITHOUT REFUELING

Suppose you should read in the morning paper that the bombers with fighter plane escort took off in the early morning on their mission of the day with only a few gallons of left-over gasoline from yesterday and no ammunition for their machine guns and no bombs. You would say, "They're crazy!" And you would be 100 per cent right.

Did you get up early enough for morning devotions? Did you refuel with divine grace, or are you running on the little left over? Did you take time to make sure your sword of the Spirit is ready? Have you on board bombs of divine truth to drop into the conversation when some worldling begins that smart alec line of ridicule and near blasphemy? Do you have emergency rations of living bread and water of life? And anointing oil for possible wounds?

This business of living is warfare, daily, hourly, against principalities and powers, and spiritual wickedness in high places. *The morning preparation makes or breaks the day and you along with it.*

—Jean L. Phillips, in *Herald of Holiness*.

\* \* \*

## SEEK

1. "Whom seek ye?" (John 18:4).
2. "What seek ye?" (John 1:38).
3. "Why seek ye?" (Luke 24:5).

—Elias C. Goehle.

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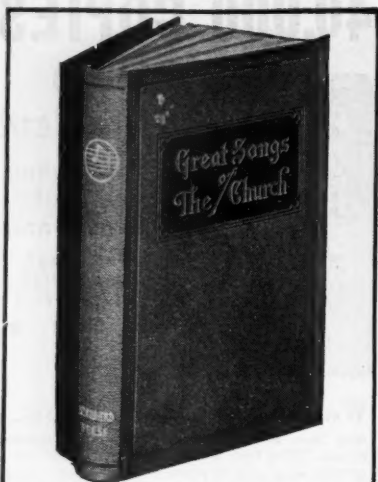
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## The Cleansing Blood

[Continued from page 435]

Suppose a woman were to come to you, point to her boy and say that he is her child, born out of the normal human relationship. Would you believe her? Of course not.

Why do we believe that Jesus is the Son of God, God in the flesh? I will tell you why I believe it. Show me a man born like Jesus, born in a stable, raised in a carpenter's shop, without scholastic advantages, without social or political prestige, pressed down by the poverty of the lower classes. Show me this man reaching the age of thirty and starting out to preach startlingly revolutionary new truths, proclaiming verities greater than all the words of all the other sages combined. Show me this man associating with prostitutes, thieves, gamblers, outcasts, outlaws, drunkards, and never being accused of or convicted for a single sin. Show me this man performing the miracles that Jesus performed, dying the death Jesus died, raised out of the grave by the mightiest demonstration of God's power, whose life, teachings, examples, death, and power for nineteen hundred years has changed the affairs of men and nations. Tell me he is God, and I will believe you.

Jesus is God. There is no other explanation for Him. Because He is God He could and did die for our sins on Calvary's cross. His blood is sufficient for the remission of every sin of every one of us. His merit makes His death on the cross effective enough to conceal the sins of every one of us.

**I** HAVE TOLD YOU ABOUT THE PROMISE of the blood and the provision of the blood. Now there is one more stirring factor in all this, the power of the blood. What good does that blood do any of us? How does the death of Christ nineteen hundred years ago help us today?

First, that blood reconciles us to God. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:19, 21). "For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouvable before him" (Col. 1:19-22).

If you are not a Christian, you are an enemy of God, an alien from the commonwealth of Israel, a stranger from the covenants of promise, having no hope and without God in the world. Jesus on the cross has provided a way out, a way by which you may walk freely into the presence of God. His death moves our hearts, melts our wills, motivates our

souls to come unto God by Him. The blood of Calvary turns our enmity into passionate love and loyalty.

The blood of Jesus not only reconciles us, but it redeems us. "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18). We were sold to sin. We were enslaved by Satan. Sentence had been passed upon us. Judgment was levied against us. There was no method or means by which we could escape that judgment, that condemnation, that execution. We were lost, doomed. Jesus came between us and our sins, between us and the curse of the law. On the cross the sovereignty of God was satisfied. On the cross the wrath of God sheathed its sword in the heart of the loftiest victim that ever graced an altar. On the cross justice and righteousness, grace and mercy met and were wedded in the indissoluble bonds of the plan of redemption.

That blood not only reconciles us, not only redeems us, but one of these days that blood will receive us into glory. How many tears of joy and gratitude have I shed over the seventh chapter of Revelation!

John was being led through heaven when he came to the great white throne. In front of God were multitudes which no man could number, of every nation, and kindred, and tribe, and tongue; dressed in white robes of righteousness, bearing palm leaves of victory in their hands, singing the praises of God in united, melodious voices. John tells us who they were in these words: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:13-17).

Our only chance, our only hope, our only guarantee, our only assurance, our only title deed, our only password to and into heaven is the blood of the Lord Jesus Christ.

**T**HERE IS BUT ONE QUESTION I MUST ASK YOU. Do you want to be reconciled to God? Are you satisfied with being an enemy of God, a rebel, a criminal with the sentence of the law and the wages of sin hanging over your head? Do you want to be redeemed from your sins? Do you want to be received into heaven when your days on earth are ended? If you do, if you want to be reconciled, if

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you want to be redeemed, if you want to be received, I offer you by every promise in this blessed Book, by every drop of Christ's blood sealing these promises, eternal, unqualified salvation. If you will accept Jesus Christ as your personal Saviour, if you will come to God by the Lord Jesus Christ, this very hour your salvation is assured.

There is only one thing for you to do. If you are unsaved, if you have the least desire for God, for Christ, for forgiveness, for heaven, come now, right now, come and say, "I am trusting Jesus. I want that blood. I accept it by faith." God will surely do the rest.



## BUILDERS

[Continued from page 431]

Christ should touch them personally and revolutionize their thoughts and deeds and affections is quite foreign to their thinking. They come to church to hear Christ's words proclaimed. They hear it said, "You must be born again." Yes, they consent to the general truth, but particularize as to its application.

There is another group of hearers who are building character structure on rock, the wise men of our text; hearers and also doers. These sayings of Christ are more to them than beautiful sayings to keep in mind. They dominate their thinking and mold their deeds. They practice what Christ teaches.

Christ says, "These sayings of mine." What does Christ mean? Does He refer only to the foregoing Sermon on the Mount? Is that a complete philosophy of life? Can man build upon it completely?

Many think the Sermon on the Mount provides an adequate religion for them, implying that as far as they are concerned there need be no discussion of such cardinal doctrines as the fact of original sin and substitutionary atonement. I do not propose to minimize the Sermon on the Mount as a source of ideals of human conduct, but it is not an adequate expression of the essential truths of Christianity. It is a great collection of religious ideals which, beautiful as they are, only condemn us because we have not lived up to them. Like the Decalogue, the Sermon on the Mount does not have in it the power and method by which we may be enabled and constrained to keep its lofty precepts.

"Blessed are the pure in heart; for they shall see God" (Matt. 5:8). Yes, Lord, but how can we become pure?

No, Christ does not mean to humble us to the dust and leave us there. "These sayings of mine" must include not only a description of the Ideal of life, but also a means to attainment of that life. "These

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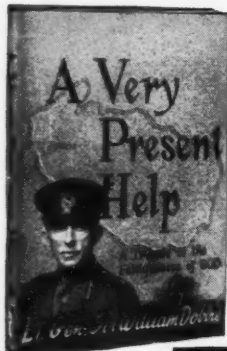
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Also notice that the wise man in our text was not concerned about the external, as was the foolish man. This man was concerned about the foundation. Of course, it is good that our outward lives are beautiful, but the main thing is that the foundation be in good condition. The judgments of God are to be feared above the superficial judgments of man.

God judges internal things, the things which are out of sight. When the storm comes, man must have something besides an outward profession. He must have a sure foundation, a glorious trust, and a glorious obedience. He who builds for eternity builds the most significant part of his character structure far beneath the level of outward religious expressions.

How much of your building, dear friend, is out of sight? The storm will tell.

*"My hope is built on nothing less  
Than Jesus' blood and righteousness.  
I dare not trust the sweetest life,  
But wholly lean on Jesus' name.  
On Christ the solid rock I stand,  
All other ground is sinking sand."*

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sayings of mine," therefore, must refer also to statements not found in this particular sermon.

Other sayings of Christ, by which the Sermon on the Mount becomes practical, are compressed in the words, "He that believeth in me, though he were dead, yet shall he live" (John 11:25). "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). Christ must become our Saviour from sin and death, and when that is done, a new power, a new principle enters our hearts. Christ becomes our Saviour before He becomes our example. Christ means that we should be obedient to all His sayings.

You will notice also, that those who belong to this class of wise builders dig deeply—down to rock. What can such deep digging mean but sincerity in seeking the truth and persistence in practicing it. People who are religiously founded on rock did not get it easily. There is much digging to do, much studying of Christ's sayings, much prayer. They studied to show themselves approved, workmen who need not to be ashamed (II Tim. 2:15). And upon this basis, may I suggest that if any of us hope to gain a sure footing religiously, we shall gain it only after digging deep in Scripture, deep in prayer, and deep in experience.

**F**INALLY, LET US CONSIDER THE STORM. It breaks upon both houses. People in Palestine are acquainted with unexpected storms. As certainly as the storms in nature come, so shall come also the judgments in spiritual realms. Of course, there are all sorts of testings in life. These often try our structures—sickness and death, financial reverses, etc. These are storms that try the soul.

The storm in our text, however, is not such a storm. In the context, Christ speaks of the coming day when men shall be judged and He shall tell some to depart. This surely is the judgment. We need not dwell on the certainty of its coming, for all Scripture clearly predicts it.

Men today prepare for floods and tornadoes. Let us be as wise and prepare for the coming judgment. Build on Jesus Christ in anticipation of certain judgment, for after death is the judgment. This judgment is universal in its sweep. The same storm strikes both houses—the one built upon a sincere practice of the teachings of Christ, as well as the one built on mere profession.

The house that was built on sand fell, and "great was the fall thereof." The end of life at last reveals its true character. It was a great fall because it was not founded securely on Christ's teachings. Christ said, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). That is the complete collapse of character. That is the great fall of outward profession, never to be built again.

The other house stood. Luke says, "It could not be shaken." What a beautiful biography—it stood. It could stand because it was founded upon rock. What a great tribute to the Saviour of men! "Who may abide the day of his coming? And who shall stand when he appeareth?" (Mal. 3:2). With New Testament authority we answer, he that is founded upon the rock Christ Jesus.

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# Book Notices

Any book favorably mentioned in this department may be ordered through the Moody Press, 153 Institute Place, Chicago 10, Ill.



**Great Interviews of Jesus**, by Clarence E. Macartney, D.D.

This is another of Dr. Macartney's interesting contributions to Christian literature. In this case, he presents interviews with fifteen Bible personalities, covering nearly the whole range of Christ's ministry. Ministers who are seeking a fresh and vital presentation of Christian truth will enjoy this book.

190 pages. 5 x 7½ inches. Abingdon-Cokesbury Press, Nashville. \$1.50. P.B.F.

**To My Son**, by Guy H. King.

This is an expositional study of Paul's second letter to Timothy, a course of eighteen studies. It is a most valuable contribution to expository preaching. The author is not only faithful to the teaching of the Bible, but exemplifies the desired gift in bringing the full meaning of the Scripture text in a most practical way.

144 pages. 5 x 7¼ inches. Marshall, Morgan and Scott, London. \$1.25. P.B.F.

**The Unashamed Accompanist**, by Gerald Moore.

Written by a pianist who has accompanied some of the best artists of America and Europe, both vocal and instrumental, this little volume of experience and advice to the one who aspires to play accompaniments should help greatly in getting soloist and player to perform as "one."

While the book is written from a secular standpoint, every suggestion and rule given can be applied to the evangelistic accompanist, and if followed would certainly do away with much of the criticism leveled at such work today. The book is recommended for study.

84 pages. 5½ x 7¾ inches. The Macmillan Company, New York. \$1.50. A.H.

**Gil Dodds, the Flying Parson**, by Mel Larson.

America's sports-minded youth have been attracted to the outstanding runner of our day, and happily have found him to be a faithful witness to Christ. The life story of this fine athlete shows how a position of prominence in any field of endeavor can be made a pulpit from which Christ may be preached, if only the holder of that place is a real Christian.

96 pages. 5 x 7½ inches. The Evangelical Beacon, Chicago. \$1.25. H.L.L.

**When Adversity Comes**, by C. W. Naylor.

The author, who has been bedfast for thirty-five years because of injuries in an accident, writes from the fullness of his own experience to encourage those who are in sorrow or adversity. His help is practical and spiritual. He tells how adversities may become a means of grace to the believer, how one may have beauty for ashes. The book is written in a simple, direct style, making its message easy to understand and apply to life.

144 pages. 5 x 7½ inches. Warner Press, Anderson, Ind. \$1.50. H.L.L.

**Heavenly Days**, by John A. Dykstra, D.D.

This book is a collection of sermons on the *high days* of life, the *holidays* of the nation, and the *holy days* of the Church. No one can read them, when in a receptive mood, without being comforted, stimulated, instructed, and spiritually nourished.

200 pages. 5½ x 7¾ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$2.50. M.I.R.

**A Treasury of Great Sermons**, selected by Daniel A. Poling.

Here are twenty-three sermons with biographical notes and comments, besides five sermons from the Bible by Jesus, Isaiah, Peter, and Paul. "In any treasury of the world's great sermons, however large the volume," writes Dr. Poling, "many sermons worthy of a place inevitably will be left out." Furthermore, frequently the greatest preachers have been "without manuscript, or beyond manuscript."

The preservation of these sermons helps us to know what messages had appeal in any given era. Here are the ageless classics, the nineteenth century classics, and religious leaders (mostly liberal) of our day. The Venerable Bede is represented with "The Meeting of Mercy and Justice," and St. Francis of Assisi with "To the Birds." John Calvin's "Enduring Persecution for Christ," and Jonathan Edwards' "Sinners in the Hands of an Angry God," are here. You will find Henry Drummond's "The Greatest Thing in the World," and Horace Bushnell's "Unconscious Influence," included in the volume, as well as sermons by Frederick W. Robertson, Thomas Chalmers, Charles H. Spurgeon, Henry Ward Beecher, and Dwight L. Moody, and so on down the list. Martin Niemöller on "God Is My Fuehrer!" and Stephen S. Wise on "What Is an American?" as well as Harry Emerson Fosdick on "Things That Money Cannot Buy," and a number of others are represented in this book of sermons. Even if one does not agree with all that is in the book, there will be enough in it to make it worth while.

198 pages. 5½ x 8¼ inches. Greenberg Publisher, New York 17. \$1.50. W.W.F.

**The Relevance of the Prophets**, by R. B. Y. Scott.

The author believes that the ancient prophets of Israel had a message which is vital for men of today, with which we all agree, and he seeks to present this message in his book. At present chaplain with the Royal Canadian Air Force, Dr. Scott has served for thirteen years as professor of Old Testament Literature and Exegesis at the United Theological College, Montreal, Can.

The volume is a composite of the most popular liberal attitudes toward the prophets and their writings. One wonders why these men who are thoroughly qualified to write on a given field find it necessary to drag in the positions of the liberal destructive critics. The author still contends that "apocalyptic" literature arose when the voice of prophecy proper faltered and fell silent. He insists that it is a "late" form of writing.

This is not true. There was a time, to be sure, when any apocalyptic writing was considered necessarily as a late form, but even liberal scholars today admit that apocalyptic writings not only need not be dated *ipso facto* as late, but may have been on occasion among the earliest of recorded prophetic utterances. We cannot recommend this book.

237 pages. 5½ x 8 inches. The Macmillan Company, New York. \$2.50. W.W.F.

**The Genius of Public Worship**, by Charles H. Heimsath.

This is a good book. "It is written because of the writer's love of the sanctuary and out of his joy in the praise of the Lord. It is published in the hope that to some small degree it may contribute to the authentic enrichment of worship by the people inside, and to a truer evaluation of it by people outside the Christian church," writes the author.

He has presented objectively, with a sur-

prising degree of understanding and sympathy, the worship procedures of a number of different Christian and Jewish groups. It is the result of long study, as evidenced by the extended bibliography, and of deep-seated feeling by the author, the pastor of a large church in Evanston, Ill.

204 pages. 5¼ x 7½ inches. Charles Scribner's Sons, New York. \$2.50. W.W.F.

**Revolt on Mount Sinai**, by William Rufus Scott.

This volume has a subtitle, "The Puritan Retreat from Prohibition," and is an account of the manner in which the American people in the repeal of the Eighteenth Amendment, "clung to the flesh pots of Egypt rather than the heights of Mount Sinai." The author presents a keen analysis of the conditions and trends leading both to prohibition, and later to its repeal. The part played by leading figures and organizations, both political and religious, is clearly set forth. In the end it was not the complacency and obtuseness of the dry leaders, nor the persistence and unscrupulousness of the wets, but the American people themselves, because of the conditions of the times and because of an underlying desire which had not been eradicated, which brought about the downfall of the "noble experiment."

187 pages. 6¼ x 9¼ inches. Author, 45 N. Euclid Ave., Pasadena 1. Paper, \$1.50. N.J.S.

**The Babylonian Talmud**, by Leo Auerbach.

This volume presents "a full cross-section of the sixty-three books of the Babylonian Talmud, giving passages chosen to represent every aspect of the monumental work." All these passages have been translated from the original Hebrew and Aramaic by the author, a noted Hebrew scholar. Judging from this volume, the Talmud is certainly not what some of its defamers allege. It does possess genuine wisdom and wit, but one is led to marvel at the prodigious feats of exegetical juggling performed by some of the rabbis, and one is amazed at the trivialities and casuistries with which they seemed to busy themselves. Many of the "passages chosen" are certainly not a safe guide to the understanding and interpretation of the Scriptures.

286 pages. 5½ x 8 inches. Philosophical Library Inc., New York 16. \$3.00. N.J.S.

**Lucius the Centurion**, by Sara Elizabeth Gosselink.

The author has woven into fictional form, as the experiences of one centurion, the events of the birth of Christ, the healing of the centurion's servant by Christ, and the centurion who uttered the memorable words at the crucifixion. Young people will enjoy the tale.

86 pages. 5 x 7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 60 cents. L.E.L.

**Religious Liberty in Latin America?** by George P. Howard.

This book is a *must* for everyone interested in evangelical missions in Latin America. It was called forth by the vigorous and persistent propaganda instituted by Roman Catholics in the United States to discredit the whole mission movement in Latin America and force its abandonment. The continued presence of missionaries in such predominantly Catholic countries, they say, is resented by the people and is the greatest "hurdle" faced by our good neighbor policy. Consequently our government is urged to force their complete withdrawal as a proof of the sincerity of its policy.

The author's calm and factual treatment of the whole issue is the most complete and satisfying which has yet appeared. On the basis of abundant quotations from outstanding Latin Americans who were interviewed on the question, he shows that their attitude toward both Protestant missions and the Catholic hierarchy is quite different from what has been claimed. For them the question is not Catholic versus Protestant; it is the fundamental issue of religious liberty. Evidence is also given of the very



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real need for missions in Latin America and the esteem in which such work is held.

Mr. Howard is himself of South American birth and citizenship. His broad experience in both continents singularly fits him to write this book, which should have a great appeal to every lover of freedom, as well as to friends of missions.

170 pages. 5 1/2 x 8 1/4 inches. The Westminster Press, Philadelphia. \$2.00.

H.R.C.

**Between Heaven and Earth**, by Franz Werfel, translated by Maxim Newmark.

Here are three lectures by a refugee from Austria and France, together with a section which he calls, "Theologoumena," in which he writes on the mystery of the incarnation, the sacredness of property, a few words on sin, on seeing God, and on Christ and Israel. This section is more or less random remarks. The lectures "On Man's True Happiness," "Realism and Inwardness," and "Can We Live without Faith in God?" lack the focus one would wish for in a Christian treatment. The author is to be commended that early in the Nazi regime he spoke with frankness before German literary and student clubs to the effect that the real crux is not between right and left, but between above and below. He insisted that socialism and nationalism are political Ersatz-religions—a definition which at that time was not nearly as hackneyed as it is today.

252 pages. 5 1/2 x 8 3/4 inches. Philosophical Library, New York. \$3.00. W.W.F.

**Biblical Prophecy, Fulfilling and Unfulfilled**, by Keith L. Brooks.

This little book prints without comment, other than the headings, Bible prophecies now being fulfilled or yet to be fulfilled. The Bible text is printed in full in each case, giving prophecies of Messiah's return, prophecies of the consummation, prophecies of a personal Antichrist, judgment of the nations, prophecies concerning the fruitfulness of Palestine in the latter days, return of Israel to Palestine in the last days, prophecies of the universal reign of the King of kings. The Scriptures set forth are for the most part like those fulfilled in the first coming of Christ. Those concerning Christ's first coming were literally fulfilled to the minutest details. Is it too much to expect that God in His own good time will see to it that these prophecies likewise are literally fulfilled to the minute detail?

93 pages. 5 1/2 x 7 1/2 inches. American Prophetic League, Inc., Los Angeles. W.W.F.

**The Royal Inn**, by Sara Elizabeth Gosselink.

This story is of a boy who achieved worldly success through ownership of the Royal Inn at Bethlehem. The birth of the Holy Christ in his stable brought him to a realization of true values in life.

104 pages. 5 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 60 cents. L.E.L.

**The Physician of Galilee**, by Sara Elizabeth Gosselink.

This tender, moving story is woven around the lives of some who might have lived at the time of our Lord. It leads one through Judean villages and acquaints one with the customs of the time of Christ.

87 pages. 5 1/4 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 60 cents. P.J.R.

**The Captive's Return, the Story of Onesimus**, by Sara Elizabeth Gosselink.

The biblical facts concerning Onesimus are here combined with fictitious details to make a very interesting, worthwhile story. The sense of bondage grows upon Onesimus until he is lured into stealing his master's silver, leaving his beloved Phoebe behind, and sailing on a barge to Rome. In this great city, Onesimus' life sinks to a miserable level under the burden of his sin; but one day Paul tells him of Christ.

He is saved and returns to Philemon.

89 pages. 5 1/4 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 60 cents. P.J.R.

**Nora**, by Henrietta Van Laar.

Young girls will enjoy this story of Nora and the other members of the "Sunny Side Up" Club. These girls discover that their club has been very selfish and unfriendly. The program is changed from one of gossip to one of service.

The story has fine illustrations by Reynold H. Werdenaar, which add to the attractiveness of the book.

89 pages. 5 1/4 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 60 cents. P.J.R.

**Battle-tested Religion**, by Capt. T. Christie Innes.

This is a book of many thrilling testimonies by a number of great political and military leaders. Some of them are simply testimonies in general terms to the need of God's presence and power for genuine victory. Even so they afford much comfort. Others leave something to be desired. But many of them are also gripping testimonies to the saving power and grace of our Lord Jesus Christ, and of unflinching and uncompromising testimony to Him amid the testings and trials of such a terrible war as this.

191 pages. 5 1/4 x 7 1/2 inches. American Tract Society, New York. N.J.S.

**The Chicken Devil Mystery**, by John Bechtel.

This book gives much information about the aborigines of China, called the tribespeople. A Sunday school class of girls makes an excursion into the interior. The members of the party are successful in winning many to Christ, among them the priest of the pagoda. He exposes the false worship and becomes a Christian.

The story is fiction based upon fact. It certainly shows the great need of these people for the gospel and should stir the reader with missionary zeal.

It is to be regretted that there are many errors in English, particularly in spelling.

102 pages. 5 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 60 cents. H.A.D.

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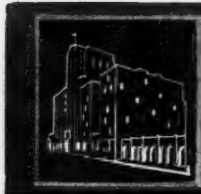
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# Institute and Alumni

★ Warren Filkin

This department provides items of personal and general news of special interest to all former Institute students. Heartly and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.



## FACULTY AND STAFF ENGAGEMENTS

Dr. William Culbertson, Apr. 1, Evans-ton Evangelical Free Church, Evanston, Ill.; Apr. 15, Garfield Avenue Baptist Church, Milwaukee, Wis.

Dr. Wilbur M. Smith, Apr. 1, Claim Street Baptist Church, Aurora, Ill.; Apr. 8, Jefferson Park Bible Church, Chicago, Ill.; Apr. 14, Garfield Avenue Baptist Church, Milwaukee, Wis.

Dr. Warren Filkin, Apr. 1, sunrise service, Buffalo, N.Y.; Apr. 7, Youth for Christ Rally, Muskegon, Mich.; Apr. 8, Lakeside Baptist Church, Muskegon, Mich.; Apr. 14, Youth for Christ Rally, Kalamazoo, Mich.; Apr. 20, Eastminster Presbyterian Church, Kansas City, Mo.

Wendell P. Loveless, Apr. 13, Youth Rally, Milwaukee, Wis.

## CAPTIVES RELEASED!

Word has come of the safety of *Paul D. Friederichsen '32*, and his wife (*Kathleen Hockman '31*), and their two sons, who have been interned in Santo Tomas, Manila, for more than three years. Mrs. Friederichsen is the daughter of the late Dr. and Mrs. William H. Hockman, both formerly of the Missionary Department of the Institute. In a letter dated February 7, she addresses her father, of whose homegoing she had not then been informed. We quote: "Yes, it's really over! The sky is black with smoke and fire; guns are booming, shrapnel falling, but we are FREE! It has all been too terrible to write in this letter. Enough that it is over. . . . We are all fairly well now. . . . Just before deliverance we had to spend most of our time in bed from sheer weakness. . . . God has proved Himself sufficient. Even in the valley He has been with us, and He will never leave us nor forsake us. Psalm 78:72 is our testimony through it all."

Similar word of release has come regarding *Fernie Naylor '37*, and his wife (*Maretia Bell '31*), and their three children, who were also interned in Santo Tomas.

## MOODY FELLOWSHIP MEETINGS

At a recent meeting of former Institute students now living in Chattanooga, Tenn., it was voted to sustain the Moody Fellowship organization, and the following officers were elected: *Arthur Glass '27*, president; *Evelyn Scott '27*, vice-president; *Eva M. Johnson '41*, secretary; and *Rachel McAllister '24*, treasurer. A

dinner meeting will be held every two months.

Besides the officers elected, those attending the meeting were *Homer Britton '37* and *Mrs. Britton '37*, *Mrs. Arthur Glass (Emma Kendal '25)*, *Mrs. John Mahan (Marguerite Bedwell '41)*, *Mrs. T. F. Sims (Helen Jewell '23)*, as well as other friends of the Institute.

The Southeastern (Wis.) Moody Fellowship met on Jan. 15, at the Gospel Tabernacle Church, Racine, Wis. *William Kuhnle '35*, of Milwaukee, led the sixty present in a song service. *Mrs. Kuhnle (Edna Stephenson '30)* sang several special numbers. *Harriet DeVries '41*, a missionary candidate about to leave for Africa, gave her testimony. New officers elected are: *Esther Crane '43*, president; *Irving Johnson '39*, vice-president; *Mrs. Leslie F. Yunk (Eunice H. Peckham '38)*, secretary-treasurer. *Juanita Kluve '37*, missionary home on furlough, brought an inspirational message.

Former students living in the vicinity of Cedar Rapids and Iowa City, Iowa, organized an M.B.I. Alumni Fellowship recently. They plan to meet once a month in private homes for a fellowship supper followed by business matters and a program. The group has undertaken a weekly Youth for Christ rally in Cedar Rapids. Officers elected are *James Lower '41*, president; *Helen Meyers '42*, vice-president; *Mrs. Fred Bendull (Catherine Anderson '36)*, secretary; *Alfred Mefford '31*, treasurer; *Mrs. Sarah Adams '32*, social chairman; and *Margaret Wambold '43*, program chairman. Other members in the group include *Thomas Edwards '94*, *Max Weir '42*, *Mrs. Weir (Wanda McAllister '40)*, *Eloise Storch '42*, *M. D. Helmich '30*, and *Mrs. Helmich (Mildred Dvorak '30)*, *Rudolph Messerli '40*, and *Mrs. Messerli (Laura B. Nelson '40)*, *Mildred Yantis '44*, and *Fred Bendull '39*.

## WITH THE ARMED FORCES

*Elizabeth G. Kilbourne '26*, has arrived in France to serve the armed forces as an American Red Cross hospital recreation worker. Until her Red Cross appointment, Miss Kilbourne was dean of girls and teacher at Gibsonburg (Ohio) high school.

*Cpl. Clifford U. Frazier '37*, who has been overseas more than twenty-six months, has been stationed on the island of Corsica. He has been preaching at the Evangelical Baptist Church in Cagliari, Sardinia, and hopes to complete his training at the Institute after the war.

*Chaplain (Capt.) Harold V. Meima '27*, has completed one year of service overseas with the army. He recently visited the American Cathedral in Paris. Christmas day was spent in serving a turkey

dinner to a number of French orphans.

*H. Lyle Houpt '38*, S 1/c (Aer.M.), visited the Institute on his way to San Diego (Calif.) United States Naval Air Station, where he will await transfer overseas. *Mrs. Houpt* and their son, *Jeffrey*, remain in Philadelphia.

*Chaplain Orville L. Shick '36*, preached at a chapel service at the camp in Tapan, N.Y., where *Pvt. E. Russel Cummings '37*, his classmate at the Institute, is serving as chaplain's assistant. There was a real spirit of evangelism in the service and the response was splendid, we learn. *Pvt. Cummings* has a Bible study period for Christian soldiers who come regularly to the Victory Center, of which he is director. He is using Dr. Wilbur M. Smith's new booklet, *The Gospel According to Mark for Men in Service*, which has been a blessing to many.

## FROM FIELDS AFAR

*Mary Ellen VerBurg '43*, expects soon to be in French Equatorial Africa at Fort Sibout, Oubangui Chari, where she is to serve under Mid-Missions.

*Esther H. Anderson '24*, reports a substantial increase in attendance in the church at Diko, Abuja P.O., via Minna, Nigeria, West Africa. She writes of the remarkable cures brought through the sulfanilamide when treating meningitis patients. She reports a greater friendliness on the part of natives as the result of these cures. *Elizabeth Dela '43*, and *Viola M. Welty '39*, have visited her. *Betty DeLa* is now studying Gbari.

*F. Orval Dunkeld '37*, and *Mrs. Dunkeld (Helen M. Hughes '37)*, write of the joys and trials of missionary life in Msengedzi Mission Station, Mt. Darwin, So. Rhodesia, Africa. Some of the professed Christians have grown cold and some have returned to heathenism, but they rejoice when others come to accept Christ, week by week. One woman who had been treated at the dispensary two years ago, recently returned to accept Christ. The medical work is growing steadily and people come from a radius of ten miles almost every day for treatment.

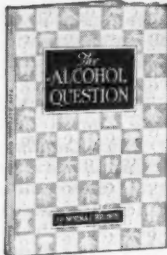
A group of former Institute students met at the Inter-Mission Conference held in Palmira, Valle, Colombia, S. Amer., in January of this year. Included in the group were *Charles P. Chapman '93*, *Steven Van Egdom '28*, and *Mrs. Van Egdom (Avis M. Roovaart '28)*, of the Gospel Missionary Union; *Ramon Cabrera '31*, with the Pioneer Broadcasting Station at Quito, Ecuador; *William Paul '35*, and *Mrs. Paul (Ruby Eicher '35)*. Mr. and Mrs. Van Egdom, have been stationed at Riosuclo for seven years.

*Robert Savage '36*, and *Mrs. Savage*, write of the blessing of God upon their new missionary effort at radio station HCJB in Quito, Ecuador. Each month

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Robert Unmack '43, is attending the university in Omaha, Neb. He also teaches music in the Omaha Bible Institute, and is pastor of a Baptist church.

Harold H. Pitt '27, informs us that his present address is Box 21, Maryville, Tenn., and not Nashville, as reported in our January issue.

Herbert Farrar '32, has led his congregation in Hayward, Calif., in establishing a co-operative home for servicemen and their wives in an old ranch house.

### BIRTHS

To Everett W. Goings '42, and Mrs. Goings (Ellvena Bloomquist '42), a daughter, Elaine Eunice, Feb. 7, at Van Wert, Ohio.

To Irving Kugler '37, and Mrs. Kugler (Audrian Alexander '39), a son, Claire Hawthorne, Feb. 10, at Newark, N.J.

### MARRIAGES

Harold Smith and Hazel Lytle '45, Jan. 21, at Dalton, Wis.

John Chester Hallett '39, and Ruth Doris Gunster, Feb. 17, at New York, N.Y.  
Max Weir '42, and Wanda McAllister '40, Nov. 10, at Coralville, Iowa.

Karl Goldberg and Helen L. Carrell '43, Sept. 28, at Montreal, Can.

George David Rendel '43, and Mary Elizabeth Fleming '43, Feb. 2, at Minna, Nigeria, British West Africa.

William Sisteck and Dorothy Stambaugh '44, Feb. 3, at Mansfield, Ohio.

Donald Wise '44, and Margaret Andersen '44, Dec. 22, at Racine, Wis.

Roland Arthur Ewald '43, and Beatrice Beth Loeding '44, Nov. 4, at Milwaukee, Wis.

Joseph H. Wagnell '40, and Frances Schwarzbart '44, Dec. 2, at Queens Village, N.Y.

Azel E. Bolin '45, and Maule L. Wyatt '40, Jan. 26, at Chicago, Ill.

Clarence Vernon Snyder '43, and Mary Frances Harkrider '44, Sept. 3, at Fort Worth, Tex.

### DEATHS

Harold Piercy Blanchard '20, formerly an Institute field man, died Jan. 21, a week after being stricken with paralysis. After working on the Institute field staff, he was associated with the Providence (R.I.) Bible Institute, and the Birmingham (Ala.) Bible School.

Gordon Conrad Jensen '36, Y 1/c USN, has been reported killed in action in the Pacific area. He had been serving aboard the Destroyer Cooper and went down with his ship on Dec. 3, off Leyte Island. Before enlistment in the Navy in January, 1942, Mr. Jensen served as organist and choir director for four years with the Central Baptist Church, Quincy, Mass.

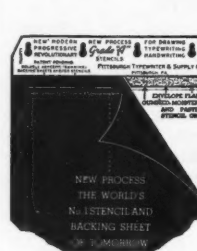
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OUR LORD AND SAVIOUR  
JESUS CHRIST

# WDLM

47.5 Megacycles  
(Frequency Modulation)



Mrs. Youngren

## THE HOME HOUR

"Keep your home near heaven; let it face the Father's house. . ."

As the melody and words of the theme song, "The Old-fashioned Home," fade into the background, WMBI listeners know what to expect.

ANN: *The Home Hour!* Brought to you each Wednesday morning at 10:30, with Frances Youngren presiding.

BIZ: Door knock.

ANN: And here is Mrs. Youngren knocking at the door of your home this morning.

MRS. Y: Good morning, homemakers! May we come in for our weekly visit? . . . Thank you!

BIZ: Door close.

MRS. Y: Today we have with us the girls' vocal trio, Marion Gooden, Aurella Schoening, and Thelma Maack; Anita Lethin singing the theme song, and Marybelle Beebe at the organ.

They join in bringing you helpful household hints, bits of rhyme and prose, and a spiritual message to help you keep looking up beyond the dishpan and the broom.

Conducting a practical program with a definite purpose, Mrs. Youngren stresses that, if any home should be well-managed, it is the Christian home. "Why, it should be the best regulated one of all, in fact."

The Home Hour is planned to meet the current needs—physical and spiritual—of the family. It is planned to help mothers meet problems in their homes. In view of the unprecedented wave of broken homes, Mrs. Youngren believes that the tragedy of the broken home can be averted long before the man and his wife knock on the lawyer's door. The secret of a happy home starts with God. He who created man and woman, also instituted marriage as the foundation of society; and the happiness and contentment in the home which God intended, can be found only by the observance of conditions which God sets down for that home. Hence, the goal for the Home Hour this year—*Every home a family altar home.*

Is the ministry of the Home Hour bearing fruit? A homemaker from South Bend, Ind., writes:

"I have just been listening to another of your Home Hour programs, which are always such a blessing to me. About two years ago while listening to one of your programs, I decided to keep my home near God, or perhaps I should have said nearer God, and so

I at once started to have prayer at mealtime. We have always been what most people would call a Christian family, that is, the children and I have attended and belonged to a neighborhood church for several years. But these past two years have been by far the happiest our family has spent together, as there seems to be a deeper and kinder feeling expressed for each other.

"Oh, that every family in our country would resolve to keep their homes near God and let them face the Father's house."

Another homemaker, from Princeton, Ill., has this to say:

"I look forward with great anticipation each Wednesday morning to the Home Hour, and when you rap on my door, I open my heart and home wide to let this blessed spiritual food come in. Only eternity will reveal what a comfort and inspiration the beautiful numbers, in song, poem, and heart-searching message, are to me. When everything looks dark, I tune in and receive new strength and inspiration to carry on for my blessed Lord, pressing toward the mark of the high calling in Christ Jesus.

"We busy homemakers, with the same routine of life, sometimes feel our lives are so insignificant and we do so little for our Lord, but after hearing these wonderful messages, our only desire is to be faithful in the place He has put us, and seek to glorify Him."

The unique and new recipe book, *Food for the Body, Food for the Soul*, a Home Hour feature, has a circulation of 60,000 up to date.

WMBI—Sunday, 8:00 A.M. to 7:30 P.M.  
Weekdays, 6:15 A.M. to 7:30 P.M.

Angelus Trio	Sun.	6:00 P.M.
Bible Reading	Sun.	7:45 P.M.*
Bread of Life	weekdays	9:00 A.M.*
Chapel Service	M.	8:15 A.M.
Chats from a Minister's Library	Sat.	1:00 P.M.
Cheer Up	W, F.	9:45 A.M.*
Child Evangelism Fellowship	W.	11:15 A.M.
Chorus Time	Tue.	10:15 A.M.
Classic Album	Sun.	3:00 P.M.
Continued Story Reading	Tue. to Fri.	11:30 A.M.
Editor Speaks, The	Sun.	1:00 P.M.
Evening Meditation	daily	7:00 P.M.
Evensong	daily	7:15 P.M.
For Women Only	Sat.	4:30 P.M.
Friday Morning Songsters	F.	11:00 A.M.
From a City Tower	M, W, F.	2:15 P.M.
Gems of Melody	weekdays	5:30 P.M.
	Sun, F, Sat.	8:00 P.M.*
	M, Tue, W, Th.	8:15 P.M.*
Golden Nuggets	Tue.	3:45 P.M.
Good News	Sun.	10:00 A.M.
Government Information	M.	12:30 P.M.
Grace Notes	Sun.	8:30 A.M.
Hebrew Christian Broadcast	F.	4:15 P.M.
Home Hour	W.	10:30 A.M.
Hymn Singing	M. to F.	12:15 P.M.
Hymns for the Home	M, F.	3:45 P.M.
	Tue.	2:15 P.M.
	Th.	4:30 P.M.
Hymns You Love to Sing	W.	3:45 P.M.
Keyboard Harmonies	M, W, F.	4:30 P.M.
K.Y.B. Club	Sun.	2:00 P.M.
Komfort Korner	M, W, F.	5:00 P.M.
Let's Praise Him	Sun.	8:00 A.M.

\*WMBI only  
†WDLM only

## WMBI and WDLM PROGRAM SCHEDULE

Listening Post	M. to F.	4:45 P.M.
Living Water	M. to F.	1:00 P.M.
Male Quartet	Wed.	4:05 P.M.
Marimba Melodies	Sat.	4:45 P.M.
Master Works of Music	Sat.	2:00 P.M.
Memory Gems	Th.	2:15 P.M.
Men of God in World Affairs	Sat.	3:00 P.M.
Men's Voices in Song	Sun.	9:00 A.M.
Message to Israel	Sun.	6:15 P.M.
Missionary Sketch	M.	9:30 A.M.*
Moments of Melody	weekdays	1:30 P.M.
Moody Press	M.	4:15 P.M.
Morning Meditation	Sun.	8:45 A.M.
Morning Melodies	weekdays	8:00 A.M.*
Morning Worship	weekdays	7:30 A.M.*
New Testament	weekdays, 7:00*, 8:30*	
News	12:02, 4:00, 6:00 P.M. 7:30†	8:30 P.M.*
News About Music	Tue.	12:30 P.M.
No. 9 Elm Street	M, W, F.	10:15 A.M.
	Tue, Th, Sat.	5:00 P.M.
	M, Tue, W, Thu.	8:00 P.M.*
Old Fashioned Revival Hour	Sun.	5:00 P.M.
Old Testament Stories	Sat.	9:30 A.M.*
Open Bible	Sat.	12:30 P.M.
Organ	Sun.	7:10 A.M.*
	M, Tue, Sat.	9:45 A.M.*
Organ Moods	Th.	11:00 A.M.
Organ Prelude	Sun.	10:45 A.M.
Organ Recital	Sun.	12:30 P.M.
Organ Vespers	M, Tue, W, Fri.	6:30 P.M.
Pause for Prayer	Tue. to Sat.	12:00 M.
Prayer Circle	weekdays	10:05 A.M.
Question and Answer Time	Tue.	4:05 P.M.
	Fri.	10:30 A.M.
Quiet Hour	Sun.	6:30 P.M.
	Tue, Sat.	11:00 A.M.
Radio School of the Bible	M. to F.	2:30 P.M.

WDLM—Sunday, 8:00 A.M. to 9:00 P.M.  
Weekdays, 10:30 A.M. to 9:00 P.M.

Rainbow Trio	Sat.	10:15 A.M.
Religious News	M. to F.	2:00 P.M.
Sacred Music	Sun.	7:30 P.M.*
	Wed.	7:40 P.M.*
Sacred Songs	weekdays	12:45 P.M.
	weekdays	6:15 P.M.
	M, W, F.	
Sacred Varieties	Sat.	3:15 P.M.
Saturday Songsters	Sat.	4:05 P.M.
Scandinavian Service	Th.	4:05 P.M.
Servicemen's Center Echoes	Wed.	4:15 P.M.
Shut-in Program	M.	10:30 A.M.
Singing Strings	Sat.	3:30 P.M.
Sketch in Dialogue	Sun, Tue, W, Fri.	9:30 A.M.
Solo Time	Sun, 9:45 A.M., weekdays	8:45 A.M.*
	Tue, Th, Sat.	6:15 P.M.
Southland Songs	M.	4:05 P.M.
Storytime for Boys and Girls	W, Th, Fri.	12:30 P.M.
Strings and Voices	Sun.	3:30 P.M.
String Trio	Sun.	1:15 P.M.
Sunday Morning Service	Sun.	11:00 A.M.
Sunday School Lesson	Tue.	10:30 A.M.
	Th.	6:30 P.M.
Sunrise Songs	weekdays	6:15 A.M.*
Teen-age Bible Study	Sun.	3:15 P.M.
Thoughts and Tunes	M. to F.	3:00 P.M.
Tract League	Sat.	1:45 P.M.
Treble Harmonies	Tue, Th, Sat.	5:15 P.M.
Treble Trio	Sat.	4:05 P.M.
Trio Time	Sun.	10:30 A.M.
Two Violins	Tue, 4:30 P.M.; Th.	3:45 P.M.
Verse by Verse	M. to F.	1:45 P.M.
Voice of Calvary	Sun.	1:30 P.M.
Wake Up America	Sat.	10:30 A.M.
World-Wide Missions	Th.	10:15 A.M.
Young People's Hour	Sun.	4:00 P.M.
Your Church School	Sat.	11:30 A.M.

Moody Monthly

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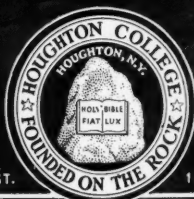
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